THE LITERARY DIGEST

(Title registered in U. S. Patent Office and in Foreign Countries)

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TOPICS OF THE DAY

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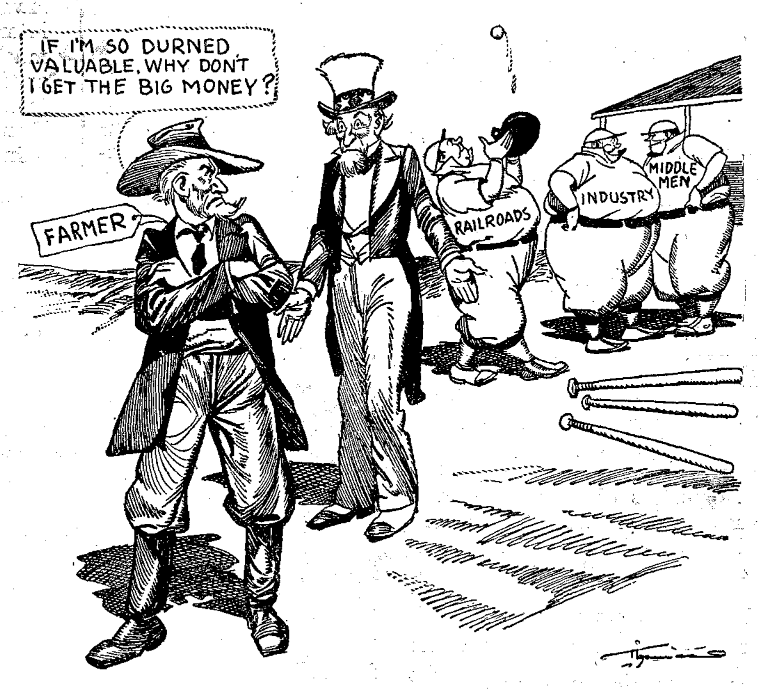
THE FARM-BILL VETO AS A STORM BREEDER

HERO AND VILLAIN were apparently played simultaneously by President Coolidge when he vetoed the McNary-Haugen bill, that bitterly fought-over measure by means of which the farm bloc promised our farmers an even break with our tariff-protected industrialists. In the eyes of the industrial East he looms gloriously as the heroic and single-handed slayer of a legislative monster that was about to devour the poor consumer and business man. But, viewing his exploit from the standpoint of the agricultural West, the St. Paul *Pioneer Press* sees it as a ruthless denial of justice, "a snatching of victory from American agriculture just at the moment when, after four years of the fiercest fighting, after the surmounting of obstacles which doubters had proclaimed to be insurmountable, hopes had been elevated to the highest." And Senator Shipstead, Farmer-Laborite, who also represents the great wheat-raising State of Minnesota, declares that "by his veto the President has sentenced the agricultural West to feed the industrial East for less than the cost of production."



IF I'M SO DURNED VALUABLE, WHY DON'T I GET THE BIG MONEY?
FARMER
RAILROADS
INDUSTRY
MIDDLE MEN

THE SPRING HOLDOUT ON THE PROSPERITY TEAM
—Thomas in the Detroit *News*.

But, whichever rôle we see him in, the President's veto message (which is summarized at the end of this article) is said to end only one act in a drama which has still a long way to go before it reaches its final curtain. "This fight has only just begun," declares Senator Charles L. McNary, of Oregon, coauthor of the bill. "The farmer must tighten his belt a little more and start all over again," says Senator Norbeck, of South Dakota, another member of the farm bloc. The passage of this bill by both Houses of Congress and its veto by the President, remarks *The New Republic*, "probably foreshadow a conflict which, in one form or another, will for many years dominate American politics." "Those States which are chiefly agricultural will be arrayed against those States which are chiefly industrial and urban," this New York weekly goes on to say, "and the resulting friction and antagonism will, before it is burned out, transform many of the institutions, groupings, and loyalties of America of to-day."

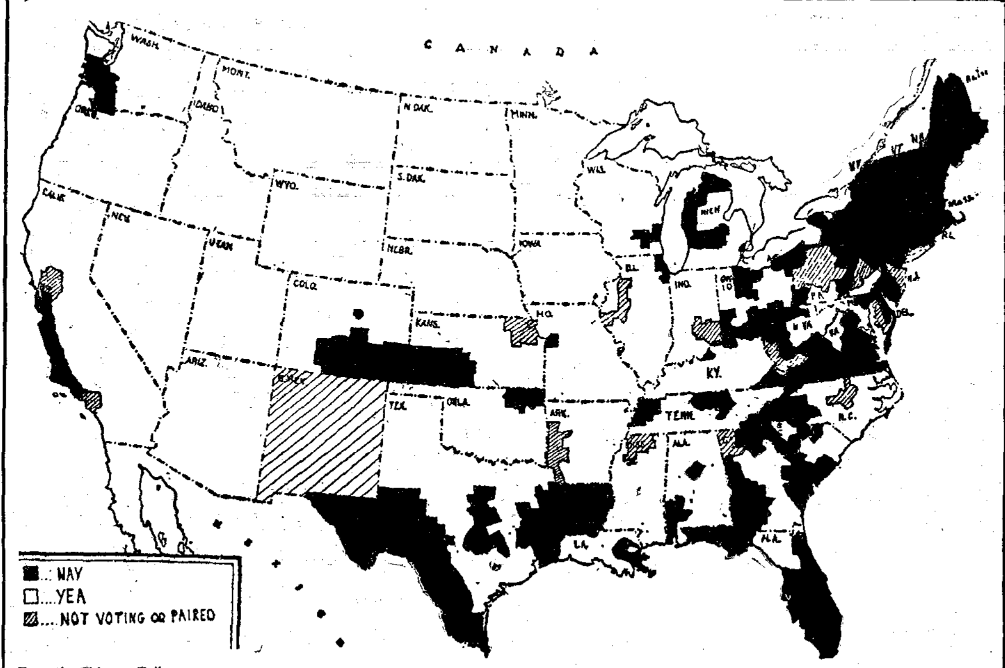
Among the more immediate political results that may follow the veto, editors and correspondents discuss its bearing upon President Coolidge's prospects of a third term, and the possibility that it will start a new drive against the present tariff schedules. When news of the veto reached the Iowa Legislature, one Representative shouted: "Good-by, Coolidge"; and Governor Hammill announced that "the people of the Middle West must get a candidate for the Presidency who is favorable to their interests as well as the industries of the East." Among the Republicans answering this description the correspondents mention former Governor Lowden, of Illinois, and Vice-President Dawes. What will happen in the nominating convention of 1928, says David Lawrence in a Consolidated Press dispatch from Washington, will depend in part on farm prices at that time. Furthermore:

> "As for delegates, they are most numerous in the big Eastern States. The Republican delegates from the South usually take their cue from Eastern sources. As the States stand to-day which voted against the McNary-Haugen bill—with the exception of the South, whose representatives in both Houses are Democratic—the numerical strength of those against the McNary-Haugen bill would be sufficient to nominate a President."

Criticisms of the farm-bill veto are naturally most widespread and emphatic in the Middle Western and Western States; and most of these criticisms direct a large share of their wrath against the tariff. Thus in the Wichita *Eagle*, which thinks that "the major politics of the country for the next six months" will revolve around this veto, we read:

> "The elementary proposition that fat Eastern industry is permanently to enjoy special assistance from the Government, and that lean Western agriculture is not, is a little leaven which may well leaven the whole lump. Public debate on the tariff in the West has long been a soporific; within a year it can turn into a fiery stimulant. The veto prepares the way."

What the farmers can do next, says the St. Louis *Post-Dispatch*, is to "get rid of a tariff which is not only largely responsible for their undoing, but which also tends to excite other people to want something like it." What the President says against the "price-fixing" and taxation features of the McNary-Haugen bill, remarks the Cleveland *Press*, is equally applicable to the present high-tariff rates. "The nation can not consistently or justly follow one set of policies in safeguarding manufactures, or banking, or transportation, or utilities generally, and a totally different and ineffective policy in dealing with agriculture," declares the St. Joseph *News-Press*, which adds: "Concessions, and even sacrifices, rightly may be asked of favored industries that the farmer may get substantial justice." And in the Milwaukee *Journal* we are told that—



From the Chicago *Tribune*

HOW THE COUNTRY LINED UP ON THE FARM-RELIEF BILL

The territory in black shows sections of the country which registered opposition to the bill in the final vote in the House. The white area shows where there was no opposition, and the shaded area is where Representatives were paired. The map was prepared by the American Farm Bureau Federation.

> "The most gigantic price-fixing measure ever sanctioned by law is the tariff for manufacturers which substantially fixes the domestic price at the world price plus the tariff rates. Yet Mr. Coolidge is the stanchest of supporters of that price-fixing by Government, which is the cause of the disparity between the value of the farm dollar and the dollars that transportation, commerce, and labor get. Farmers recognize this."

"The fight to put the agricultural interests on a parity with the prosperous industries of the country will go on," declares Senator Capper's Topeka *Capital*. "The fight for justice to the farmer will not be abandoned," agrees the Omaha *Bee*, which adds: "It is not humanly possible to repress and restrict the great basic industry of agriculture and not invite disaster." "The American farmer will not be allowed to sink to the condition of the European peasant," avers the Lincoln *State Journal*. "The East can not stave off agricultural relief forever," declares the Chicago *Tribune*, which tells the farmers that the same "toe-to-toe fighting" that won for the McNary-Haugen bill its three-year fight against a hostile Congress will win again in the future. Says this influential Middle-West paper:

> "The President himself is willing to admit the justice of the farmers' claim to a fairer distribution of the national income. This is certainly not the moment to seek new avenues of political action. What is needed is more organizing within the established political structure and a continuation of the intense campaign which was so nearly crowned with success.
>
> "Sentiment is growing in support of the farmers' cause. The farmers are underpaid. Manufacturers and merchants, as well as farmers, are suffering in consequence of the limited purchasing power of the rural regions. The farmers, with justice and the self-interest of many sections of the population on their side, will triumph in the end if they do not now yield to despair."

Practically every objection Mr. Coolidge raises regarding the difficulties of inaugurating and administering the McNary-Haugen plan could be cited as reasons for opposing the adoption of a protective tariff bill, writes O. M. Kile in his "How Things Look to the Farmer" service, which is distributed from Washington. To quote Mr. Kile further on this point:

> "Mr. Coolidge laments that the measure would not apply to all farm crops. Neither does the tariff, but as in the tariff arrangement new products are to be added from time to time. Mr. Coolidge makes much of the fact that the plan would not benefit all farmers. Neither does the tariff; in fact, that is the very essence of the farmers' present difficulty. Mr. Coolidge objects that there is a chance that certain lines of private business might be adversely affected, certain exporters particularly. Supporters of the bill deny this, but even so, the McNary-Haugen plan could not begin to interfere with our exporters as much as the tariff interfered with our importers when the protective-tariff principle was first adopted. Even on the question of price-fixing, which the President insists on exaggerating, farm leaders point out that this is the inevitable result and, in many instances, the chief purpose of tariff on manufactured articles to-day.
>
> "Mr. Coolidge goes to what farm heads call 'absurd' lengths to try to show how difficult it would be to administer this law. 'But,' ask these farmers, 'could any law be more difficult to enforce than the tariff law?' Thousands of men are required to watch the ports, check invoices, inspect bundles and open boxes, analyze liquids, guard the border-lines, board incoming trains, even force passengers to submit to personal search, and then in the end put up with an endless succession of petty and sometimes grand smuggling, deception, graft and other forms of evasion. 'How can Mr. Coolidge use such arguments and still preserve his claim to consistency and justice?' farm leaders ask."

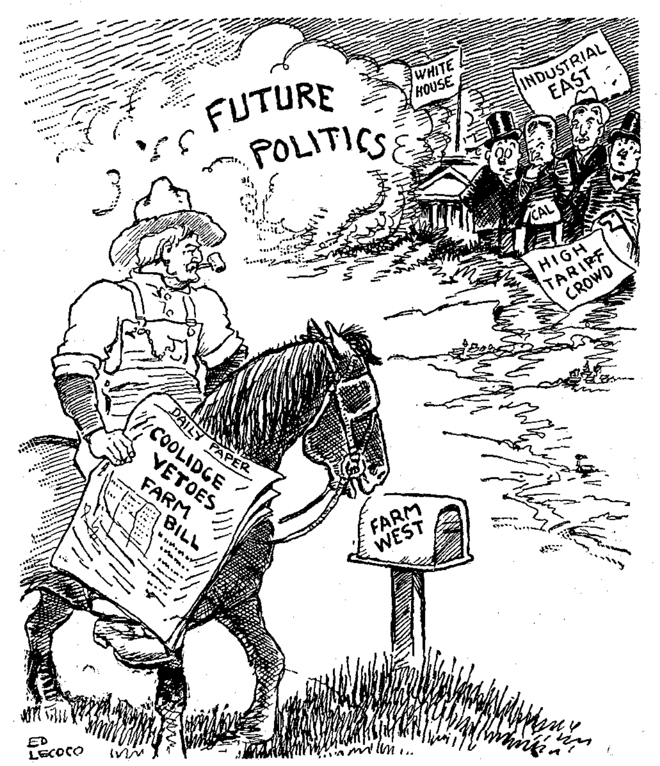
Nevertheless the people of the United States, if the press accurately reflects their judgment, are preponderantly in accord with the President in his veto of the farm-relief bill. "Well and faithfully done, Mr. Coolidge," exclaims the Washington *Post* "In despising the brandished swords of the farm bloc, Mr. Coolidge has taken a step which will strengthen him with all sober-minded people," thinks the New York *Times*. "He has made or cemented a hundred friendships for one supporter he has lost," declares *The Wall Street Journal*. His course was "wise and courageous," says the New York *American*. In similar terms he is applauded by the Philadelphia *Bulletin*, *Public Ledger*, and *Inquirer*, Springfield *Republican* and *Union*, Boston *Globe* and *Herald*, Pittsburgh *Gazette Times* and *Sun*, Washington *Star*, and New York *Evening Post*, *Herald Tribune*, *Sun*, and *Journal of Commerce*, and the Brooklyn *Eagle*.

Nor do we look in vain for approval in the Western press. "A thumping veto," exclaims the Cleveland *Plain Dealer* admiringly. "The courage and vigor of this action will give Calvin Coolidge a still larger and finer place in public confidence and respect," says the St. Louis *Globe-Democrat*. "The President is bigger and braver than Congress," declares the Toledo *Blade*. He leaves the McNary-Haugen bill "without a leg to stand on," thinks the Chicago *Evening Post*. "A courageous veto," says the Cincinnati *Enquirer.* He once more justifies the confidence of the people, remarks the Columbus *Ohio State Journal.* "He has lived up to his convictions—and he has played good politics in doing so," believes the St. Louis *Star.* His veto message, in the opinion of the South Bend *Tribune,* will win converts even among the friends of the McNary-Haugen bill. He has proved his case, asserts the Detroit *Free Press.* His "broadside of logic and fact," points out the Minneapolis *Journal,* leaves the bill "a tattered and sorry spectacle." In similar vein are the comments of the Minneapolis *Tribune,* the Oshkosh *Northwestern,* and the San Francisco *Chronicle.*

Turning to the Southern press, we find the prevailing comment running along the same lines, particularly in the Baltimore *Sun,* Dallas *News,* and Richmond *Times-Dispatch.*

Before noting why President Coolidge found it impossible to approve the McNary-Haugen bill, we should understand that that measure, as summarized by the New York *Herald Tribune,* appropriated $250,000,000 to assist the farm cooperative organizations, through a Federal Farm Board, in lifting the agricultural surplus from the domestic market. Under the terms of the bill this would have been paid for by an equalization fee levied on the producer or producers benefited. The commodities which were to have benefited by the bill are corn, wheat, rice, hogs, cattle, cotton and tobacco. Attorney-General Sargent opined that the bill was unconstitutional because it required the President to select the Farm Board from men recommended by representatives of the farmers; because of its price-fixing provisions; and because the compulsory contribution of an equalization fee amounts to taking property without due process of law.

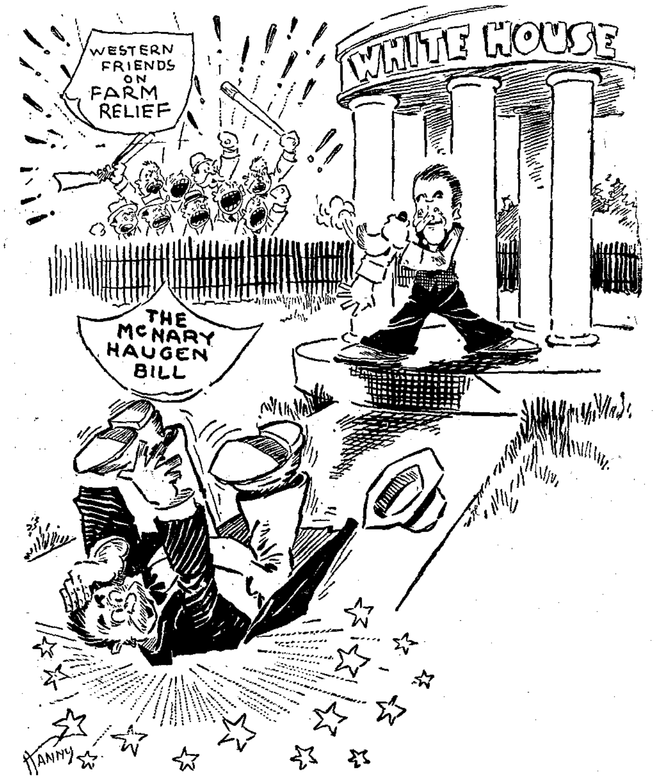
President Coolidge, who was born and raised on a farm, took the oath of office in his father's farmhouse, and likes to work on the farm in his vacations, declares at the very beginning of his veto message that the farmers need relief. But he says that the main trouble with the McNary-Haugen bill is that "it would not benefit the farmer." He fears that the promise of stable prices would increase production and decrease consumption at home, and thus dump a larger surplus on the world market, which would eventually lower prices throughout the world. And "the administrative difficulties involved are sufficient to wreck the plan," in the opinion of the President. He sees no way in which the McNary-Haugen machinery could possibly control the agricultural surplus. It would turn the farmer over to the tyranny of bureaucratic control. And then—



A CARTOON FROM THE CORN BELT

"From Now on, It's War."

—Lecocq in the Des Moines *Capital.*



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YOU CAN NOT SAY HE LACKS NERVE

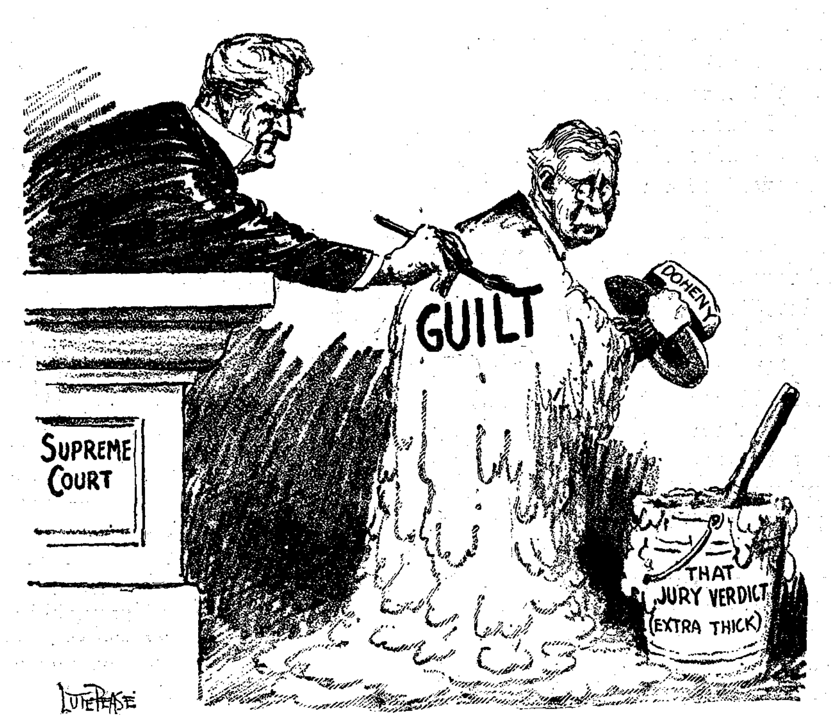
—Hanny in the Philadelphia *Inquirer.*

> "The bill would impose the burden of its support to a large degree upon farmers who would not benefit by it. The products embraced in the plan are only about one-third of the total American farm production. The farmers who grow these commodities are themselves large consumers of them and every farmer consumes several of them. There are several million farmers who do not produce any of the designated products, or very little of them, and they must pay the premiums upon the products designated in the bill."

President Coolidge also objects to the McNary-Haugen measure because it "is essentially a price-fixing bill." And because contracts must be made with thousands of what the President calls "processors"—millers, packers, manufacturers and the like—the bill means "an enormous building up of government bureaucracy to let and inspect these billions of dollars of contracts, with all their infinite variety of terms." "Parallel with it another bureaucracy must be built up to collect and distribute the equalization fee." Nor is there any reason why other industries which might be in difficulties should not receive the same treatment as the farmers—copper, coal, lumber, textiles, for instance. Then we would see the establishment of bureaucracy "on such a scale as to dominate not only the economic life but the moral, social and political future of our people." Coming back to the McNary-Haugen bill itself, the President observes that "the amount of the equalization fees, the method of collection and disposition of these great sums of money are to be determined by the board without any effective check or review from the executive or Congress—a delegation of powers under which our form of government can not continue." The Farm Board could easily make the United States liable for larger sums than the original appropriation of $250,000,000. In fact, President Coolidge ends his veto message with a warning based on the unlimited powers of the Farm Board in its field—"no such unrestricted powers have ever been conferred upon any board."

THE DOHENY OIL LEASES KNOCKED OUT

"JUSTICE TRAVELS WITH LEADEN HEELS, but strikes with an iron hand," is the way Senator Walsh of Montana feels about it, now that the United States Supreme Court has finally and officially vindicated his investigation of the Harding Administration's oil deals, and declared the Doheny leases unlawful and void and the whole Fall-Doheny transaction "tainted with corruption." With those last three words the Supreme Court, in the opinion of the New York *Evening Post* and many another paper, "confirms the feeling of the man in the street." "This time the whole nation cheers," declares the Boston *Herald*, and from end to end of the country the newspapers express their gratification that at last justice has been done.



RIGHT OVER THE WHITEWASH!

—Pease in the Newark *News*.

The recent acquittal of Mr. Doheny and ex-Secretary Fall is everywhere borne in mind, and the general feeling is exprest by the Springfield *Republican* when it says that even that Washington jury's verdict of "not guilty" in the criminal case for conspiracy is now "morally overturned" by the Supreme Court's decision in the civil case. The Baltimore *Sun* remembers that "fifteen United States Judges, including one District, six Court of Appeals, and eight Justices of the Supreme Court have now found Messrs. Doheny and Fall guilty of fraud upon the Government, while a jury did not believe the evidence justified conviction for conspiracy." The Boston paper finds here an indictment of our criminal processes, and the New York *Evening World* thinks "the man in the street will continue to shake his head cynically and wonder why men of great power and wealth can be involved in fraud and corruption and not pay the penalty." While the layman may have difficulty in understanding why a jury should find Fall and Doheny innocent while the Supreme Court so plainly declares their acts to be corrupt, the New York *Herald Tribune* thinks "he would make a parallel distinction as a matter of man-to-man justice without hesitation":

> "He would discharge a suspected employee if morally satisfied of his guilt, whereas if the evidence of crime was complete he would institute criminal proceedings against him. The law merely seeks the same end by saying that the stigma of criminality shall not attach without overwhelming proof, whereas the setting aside of a contract—as in the present Doheny case—or a money judgment for breach of contract needs a lesser degree of proof.
>
> "But a human factor also played its part in the criminal case arising from the same facts. That was the personality of Mr. Doheny, grown old in the oil business, with a long record of frontier integrity. Whatever the jury felt with regard to Mr. Fall, it clearly wished to believe the best of Mr. Doheny. The Teapot Dome cases remain. There can be little doubt of the Supreme Court's decision of the civil action. The criminal charges involve a new set of facts and a new background. The result of these additional charges against Mr. Fall will not be long delayed."

All the oil cases, we read in the news columns of the New York *World*, sprouted from that famous "little brown satchel," which Mr. Doheny has described as really black, that carried an "eloquent cargo of $100,000 in currency" from Mr. Doheny to Secretary of the Interior Albert B. Fall in November, 1921. The Elk Hills case was the first of these. It was started before the United States District Court in Los Angeles in October, 1924. According to *The World:*

> "The first contract was entered into between Fall for the United States Government and the Doheny company on April 25, 1922, less than five months after the $100,000 was delivered. It gave the Pan-American Company a prior right to lease lands in the Government's naval oil reserves and provided for construction by the Doheny interests of storage tanks at Pearl Harbor, Hawaii, for storage of 1,500,000 barrels of naval reserve fuel oil. The Government agreed to pay the cost of the storage facilities and the stored fuel oil by exchanging royalty crude oil of equal value.
>
> "On June 5, 1922, the Government gave the Pan-American Company the right to drill wells and take oil on a royalty basis from the Elk Hills naval oil reserve in Kern County, California. A supplemental contract, dated December 11, 1922, provided for additional oil storage construction at Pearl Harbor for 2,700,000 more barrels of fuel oil and a supplemental lease of the same date conveyed further naval oil lands to the Doheny company for exploitation. Doheny subsequently declared that 'if we don't make $100,000,000 out of this we'll be in hard luck.'
>
> "To put Fall in a position to negotiate these valuable leases and contracts with his benefactor it was necessary for President Harding to issue an Executive Order authorizing the Secretary of the Interior to lease the lands in the naval oil reserves for the Navy Department.
>
> "At trial of the suit in Los Angeles it was contended by the Government that Fall induced the President to sign this order, that the $100,000 'loan' influenced Fall to negotiate secretly with the Doheny company; that the exchange of royalty crude oil involved in the contracts was illegal; and that the leases and contracts were entered into without competitive bidding, as required by law.
>
> "The defense argued the 'loan' was a personal matter; that the secrecy of the negotiations was in compliance with a request from the Navy Department, which was in fear of a Japanese crisis; and that opportunity was given other oil companies to bid for the lease and contracts."

The trial court canceled the leases and contracts, but allowed Doheny compensation for expenses incurred. The Circuit Court of Appeals upheld the cancelation, but ruled that Doheny was not entitled to compensation for the construction work because of the illegality of the contracts. This decision was confirmed by the United States Supreme Court on February 28. The exact amount of money Doheny must return to the Government is variously estimated. A New York *Times* correspondent puts it at $10,541,947.59. Secretary of the Navy Curtis D. Wilbur estimates the total loss to the Doheny companies at $21,686,928. The only recourse left to Mr. Doheny and his associates in the matter of reimbursement is, as the Supreme Court points out, an appropriation by Congress. Washington correspondents, however, think it is practically impossible to get an appropriation from Congress as now constituted.

The Supreme Court's decision was unanimous, altho Mr. Justice Stone took no part in the case, as he was Attorney-General of the United States when it was instituted. Mr. Justice Butler, who delivered the opinion, emphasized the secrecy surrounding the oil deals and the fact that there is no law authorizing the exchange of reserve oil for such large scale improvements as that at Pearl Harbor. He asserted that there was no competitive bidding. He declared that Secretary of the Navy Denby was not entirely ignorant, but "took no active part in the negotiations." That Doheny gave $100,000 to Fall is said to be sustained by the evidence. It is declared that:

> "The facts and circumstances disclosed by the record show clearly that interest and influence of Fall as well as his official action were corruptly secured by Doheny for the making of the contracts and leases; that, after the Executive Order of May 31, 1921, Fall dominated the administration of the naval reserves, and that the consummation of the transaction was brought about by means of collusion and corrupt conspiracy between him and Doheny. Their purpose was to get for petitioners oil and gas leases covering all the unleased lands in the reserve.
>
> "The making of the contracts was a means to that end. The whole transaction was tainted with corruption."

Even if bribery can not be definitely proved, it is enough, we are told, that the Doheny companies "sought and corruptly obtained Fall's dominating influence in furtherance of the venture. It is clear that, at the instance of Doheny, Fall so favored the making of these contracts and leases that it was impossible for him loyally or faithfully to serve the interests of the United States." The Pan-American companies are told that they can not expect to be reimbursed for their expenditures by reason "of the ordinary rule that one who seeks equity must do equity." "Let the wrongdoer first restore what it confesses to have obtained from the Government by means of a fraudulent scheme formed by its officers, stockholders, and employees in violation of law." Further, since Congress had not authorized the improvements made by the Doheny companies, the Court thinks it must be assumed that the United States did not want them. The Court's opinion of the Fall-Doheny transactions are finally summed up in this emphatic sentence:

> "The contracts and leases and all that was done under them are so interwoven that they constitute a single transaction not authorized by law and consummated by conspiracy, corruption, and fraud."

And so, comments the Jersey City *Journal*, speaking for newspapers in every section of the country, justice has finally been done the people of the United States. It is reassuring, says the Seattle *Times*, to have another such proof "that the nation's highest tribunal may be trusted to administer justice irrespective of distinction or wealth of ligitants." "The mills of the gods," declares the Newark *News*, "have ground Albert B. Fall and Edward L. Doheny exceeding small." "In the pages of American history," agrees the Sacramento *Bee*, "they will forever occupy a dishonored place," and they will have "set an example to other corruptionists to keep their hands off the public domain." Says another Pacific coast paper, the Portland *Oregonian*:

> "Let those who think there is no limit to the power of money think of Doheny, old, still rich, but indelibly branded with shame as one who conspired to wrong his country under the cloak of patriotism. Let those who believe that public office is an opportunity for private graft and who believe that money can buy immunity think of Fall, who bears the same brand."

To end with a contrasting view, we note the rather weary observation of the Albany *Knickerbocker Press* that, while justice is served by the Court's decision, "it comes too late to carry any great significance for most citizens."

A CHURCH VERDICT ON A STRIKE

PROTESTANT, CATHOLIC, AND JEWISH church bodies, cooperating for the first time in history in an investigation of a railroad strike—or lockout—declare, among other things, in a report covering 128 pages, that "there is a lack of moral and social responsibility" in connection with the present strike or lockout on the Western Maryland Railroad. Responsibility for provoking the controversy is attributed to the company's management, but at the same time the engine employees of the road are censured for being "somewhat obdurate" in their negotiations. With the exception of the Rockefeller interests, now controlled by the Baltimore and Ohio Railroad, the other stockholders are said to have maintained a neutral or hostile attitude toward the enginemen, firemen, and hostlers of the road, who have been "out" since October, 1925.

The survey on which these conclusions are based, says the Baltimore *Sun*, was conducted by the Research Department of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis. Says the joint report of these religious bodies, in part:

> "It has been conclusively demonstrated in this case that industrial strife can produce religious and moral chaos. The church can not stand by, unaffected and disinterested, while the very antithesis of its highest aim is being spread, often within its very walls.
>
> "Except for John D. Rockefeller, Jr., representing publicly what are known as the Rockefeller interests, none of the stockholders seems to have given any serious consideration to the issues raised in this controversy. The Alien Property Custodian, representing large interests, has been conspicuously silent.
>
> "The strike question investigation has led us to the conclusion that the strike was precipitated by the management's posting a lockout order, by the summary enforcement of the lockout upon certain of the enginemen, and by the refusal to withdraw it. This order put an end to the contractual relations between the company and the enginemen's brotherhoods, and was to all intents a violation of an existing agreement. The strike, therefore, was provoked by the action of the management.
>
> "A strike is the act of employees. A lockout is the act of an employer. While the distinction is not always clear, there seems to be no question about it in this case."

These conclusions, to the Boston *Herald*, "are interesting and important," particularly in view of the fact that the Western Maryland is the only Class 1 railroad that has failed to adopt the "standard wage increase" granted by the New York Central Railroad in 1921. Furthermore, say the railway brotherhoods concerned, the management of the road refused all offers of arbitration and mediation.

On the other hand, Maxwell C. Byers, president of the Western Maryland, declares that—

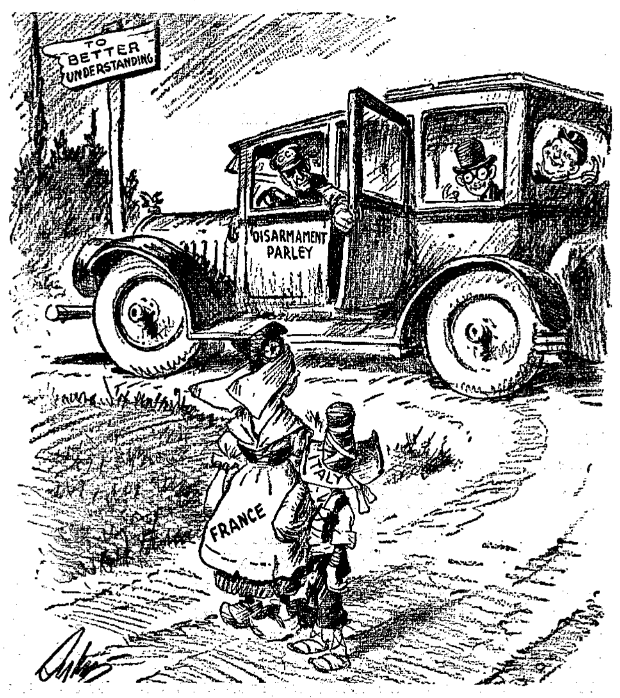
> "The unfortunate plight of the company's former employees is due to three overt acts, all taken by them or the officers of the union who handled the case, to wit:
>
> "1. The secret strike vote with the refusal stated thereon to submit the case to the [Railway] Labor Board.
>
> "2. Their submission to the management, as their best and final terms, demands they now concede to have been unreasonable and excessive; and
>
> "3. The strike itself."

The report of the three religious bodies and the case itself, believes the New York *World*, are exceptional:

> "It is the first time these three religious bodies have cooperated in such action. The Western Maryland could have met the settlement sixteen times over without default in its great mortgage interest.
>
> "As always, the public has a deep interest in this prolonged struggle. The changes in the working rules sought by the road would have meant for the men up to twelve hours work a day in some cases.
>
> "The Western Maryland will not gain in public estimation by a continuance of its ruthless employment policy."

WHY FRANCE AND ITALY OPPOSE DISARMAMENT

A CONSIDERABLE CRIMP, it is generally agreed, has been put in President Coolidge's plans for a limitation of naval armaments conference by the flat refusal of two of the four Powers invited to join in the parley. Since these two nations—France and Italy—are members of the League of Nations, and admittedly are not financially able to enter into competition with Great Britain and Japan, who already have signified their willingness to discuss equalization in non-capital ships, with a view of avoiding further building rivalry, it becomes of interest to learn why they decline to join in another Washington Conference. True, there are official explanations from the Premiers of both France and Italy, but correspondents of American newspapers in Paris and Rome have their own ideas of the reasons which actuated the heads of these Governments to decline the Coolidge invitation. Frankly, admits Frederick Hollowell, in a Rome dispatch to the New York *Herald Tribune:*



THE DOOR IS STILL OPEN

—Sykes in the New York *Evening Post.*

"Italy is out to make a place for herself in the world, to make room for her overflowing population—peacefully, certainly, if possible; but, if not, then somehow. Whether her reasons for this determination are good or bad is beside the point here, but the fact is she is so irrevocably convinced of their justice that nothing short of a miracle could change her attitude.

"The entire philosophy of Fascism consists in the intention and even determination to make Italy felt world-wide as a great Power. The Italians lately have been reading assiduously ancient Roman history, as well as that of the Italian medieval States, and they have learned that the tremendous power both exerted in the world was due primarily to sea power—that is, on the Mediterranean. The history lessons largely explain the lively shipbuilding program Italy has pursued the last few years."

To quote in part Premier Mussolini's reply to the President's invitation:

"Italy, on account of her unfavorable geographical position, can not expose herself without grave danger to any restrictions of her naval armaments, which are already insufficient for the needs of her defense. Italy, in fact, has only three means of communication with the outside world, three obligatory passages for her supplies: through the Dardanelles, Suez, and Gibraltar. "Italy has an enormously long coast-line, with populous cities and vital centers at a short distance from it, and with two large islands, besides the Dodecanese Archipelago, which are bound to the peninsula by lines of vital traffic. Italy, finally, must take into account the other nations which look into or have access to the Mediterranean, which are particularly favored by their geographical position, threatening our essential lines of communication, or which have under construction many naval units of various types, or are elaborating naval programs of great importance."

What of the French attitude toward another disarmament conference? According to *The Independent:*

"The principal reasons for the French rejection of the President's proposal fall under two heads: First, according to Premier Briand, for France to accept would mean a repudiation by her of the principle on which she has predicated any disarmament scheme—namely, that such a scheme should envisage all branches of the armed services and should take account of geographical position, overseas commerce, potential economic strength, and the strategic frontiers of each nation concerned. Second, that acceptance would undermine the prestige of the League and work counter to the principle that disarmament in small naval craft was of equal interest to all nations alike, and not alone to the five Powers mentioned by President Coolidge."

Both the French and Italian arguments have merit, thinks the Minneapolis *Tribune.* Yet—

"It is difficult to avoid the suspicion that neither France nor Italy are nurturing the hope that complete and universal disarmament will be forthcoming in this decade or the next."

Still another explanation for Italy's refusal is advanced by the Chicago *Evening Post:*

"Italy professes to be concerned about the naval possibilities of some of her smaller Mediterranean neighbors. There seems little reason for such anxiety. The probable fact is that Italy's thought is of France, and that she has followed the example of France in refusing to enter the conference, not from any spirit of admiring imitation, or harmony of understanding, but because as long as France stands aloof, Italy fears to do otherwise."

Italy's refusal, however, does not surprize the St. Louis *Post-Dispatch.* To quote this daily:

"Mussolini has well capitalized the two grievances which post-war Italy has against her northwesterly neighbor—the belief that France was responsible for the Italian failure to obtain more benefits at the Versailles Conference, and the conviction that French colonial expansion in Northern Africa and the Mediterranean are obstacles to legitimate Italian aspirations. These grievances of the Italian people he has employed to further his own mad dreams of Cæsarean conquest. He would rule, as did the tyrants of old, over a Mediterranean empire of his very own.

"The action of both France and Italy toward the invitation of President Coolidge merely proves what the world already knows—namely, that as long as Mussolini remains in power, there will be no real disarmament because there will be no relief from the threat of war."

The New York *Herald Tribune,* however, is convinced that—

"Italy's naval program is not a menace to general stabilization and equalization. The Italian Government accepted at the Washington Conference a 1.67 ratio in capital ships. Her allotted battle-ship tonnage is 175,000. But she has an actual tonnage of only 133,678. She is building no additional battleships. Her aircraft-carrier allotment is 60,000 tons. She has no carriers and is building none. In capital ships she is far below her treaty apportionment.

"The same is true with cruisers. Italy's ratio tonnage in this class is 110,085. Her actual tonnage, built and building, is only 50,784. In destroyers, with 37,223 tons, she is again behind the ratio, with a percentage of only 1.14, against an allowable 1.67. In submarines alone does she exceed the ratio—2.75 against 1.67. Yet in fleet submarines she is little short of parity. And in the submarine class as a whole she is relatively far inferior to France or Japan. Italy can thus contribute little or nothing to further naval armament limitation."

ANOTHER COAL STRIKE IN PROSPECT

ANOTHER COSTLY STRIKE in the bituminous coal-fields looms as a possibility through the failure of soft-coal operators and union mine-workers of the "central competitive district" to reach an agreement at their recent conference in Miami. The majority of correspondents at the parley, together with the editorial writers at home, agree on this point. True, at the end of the meeting, the Policy Committee of the United Mine Workers voted to make settlements with the operators by districts, but the operators are said to have pledged themselves to stand together, and under no condition to consent to district settlements.

The disagreement at Miami resulted from the failure of the operators and miners to agree on a new wage-scale to take the place of the Jacksonville agreement, which expires on March 31. That agreement, signed three years ago, has not been satisfactory to the operators. They say they can not continue to pay the wages it calls for—$7.50 per day. "This averages $2 per day higher than the wages now paid in the non-union fields of Kentucky, Virginia, and West Virginia," explains the Brooklyn *Eagle*, "and the union mine-owners of the central competitive field, comprising Illinois, Indiana, Ohio, and western Pennsylvania, insist that they can not compete with non-union coal on that basis." The representatives of the miners, we are informed by the Kansas City *Star*, "maintain that the trouble in the soft-coal industry can not be settled by cutting wages, and that the workers can not adjust their standard of living to the non-union wage." That, in brief, is the rock on which the Miami conference split. But some 150,000 soft-coal miners in other fields are expected to continue working under the Jacksonville agreement. Of the conflict between the central competitive field and the non-union fields, the Norfolk *Virginian-Pilot* says:

> "The basis of difference between the miners and their employers at the Miami conference was the fact that half of the coal industry is unionized and half of it is not. The non-union mines having no agreement with their operatives to live up to, and having no organized labor power to oppose, are free to adjust wages to suit their own convenience. The wage adjustments in recent years have been downward. As a result, the non-union mines have so reduced production costs that they have been able to undersell the union mines in most of the important fuel markets of the country. The union mines, if they are to continue to sell coal at a profit, must do something to meet this competition. The easiest and perhaps the only way to accomplish this purpose is to reduce wages.
>
> "The wage dispute is so serious that it may lead to a strike and a shut-down of all the union mines on April 1. But the essential conflict between the two sections of the industry is a matter for equally serious concern. It puts a premium on low wages and tends to encourage the operation of less efficient mines in the non-union territory, while discouraging the operation of more efficient mines in the union territory. While these conditions continue there can be no final solution of the problem of overdevelopment. And of this we may be sure: As long as the problem of overdevelopment remains unsolved, the problem of miners' wages will be acute and strikes will lurk in the background of every wage dispute. It is a vicious circle, involving disadvantages and loss for operators, miners, and the public."

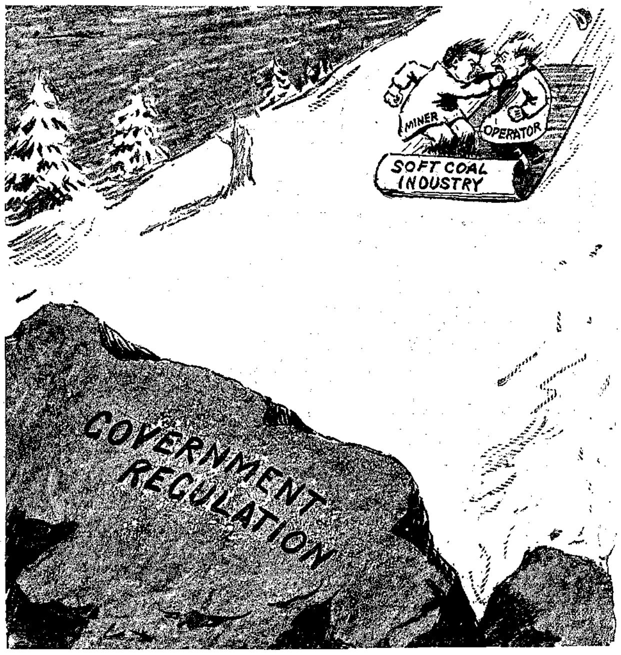
Is there likely to be a strike; and, if so, will it be serious? In the event of a strike, where will the consumer find himself? These questions are discust by Harden Colfax in a Consolidated Press dispatch. Says this authority:

> "The operators in the union fields, speaking generally, are in a poor position to engage in a costly battle. On the other hand, the United Mine Workers have little reason to desire a struggle.
>
> "The situation finds the coal consumer sitting in a position of relative ease. At the same time, a strike in the unionized mines undoubtedly would lead to advancing prices for all available coal.
>
> "Stocks of coal in the hands of consumers on January 1 were larger than on the same date of any year since the war, with the exception of 1924. In the face of heavy consumption for industrial purposes and winter consumption for household uses, plus abnormally large exports, stocks of coal increased 12,000,000 tons between October 1 and January 1."

The Newark *News*, Washington *Star*, and Indianapolis *News* agree that the public can view a suspension of mining in the unionized fields without any great alarm. For one thing, a suspension, if it comes, will have several months of spring and summer weather in which to run its course.

On the other hand, the Atlanta *Constitution* declares that "a strike in the union soft-coal mines would be most serious." As the New York *World* points out:

> "It is true that there is now a reserve of 85,000,000 tons of soft coal above ground; it is true that non-union mines have lately supplied 60 per cent. of the output. But the union strike would almost certainly spread to many non-union mines. There is great discontent in the unorganized collieries of West Virginia and Kentucky, where harsh wage reductions, long hours, and bad safety conditions have bred ill-feeling.



HEADED FOR A STRIKE!

—Harding in the Brooklyn *Eagle*.

> "For the growing threat of a soft-coal strike Mr. Hoover, Mr. Coolidge, and Congress are in part responsible. It was largely under Mr. Hoover's pressure that the Jacksonville agreement was concluded. When the Hammond commission made its report, Mr. Hoover and Mr. Coolidge had it in their power to insist upon Congressional action. Neither has led a real crusade for action. Congress has been equally negligent. The result is that the soft-coal industry is sicker than ever, many miners are back on the 1917 wage level, and the country is helpless in facing the prospect of another costly shut-down."

At any rate, thinks the Milwaukee *Journal*, "the soft-coal industry has again demonstrated, in the failure of the Miami conference, that it can not or will not settle differences by agreement within the industry. The alternative is legislation that will persuade them to do it." To quote the Kansas City *Star:*

> "There is a fundamental condition which for a long period has given rise to disturbances in this branch of industry. It is the familiar fact of too many mines and too many miners. The industry is organized for production about 40 per cent. in excess of demand. That means wasteful competition. It means frequent shut-downs and irregular employment. The workers, faced with this condition, feel, quite naturally, they must obtain a high wage while they are employed.
>
> "This phase of the problem hardly will be settled until the basic trouble of a badly organized industry is cleared up."

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COLORADO'S TUNNEL THROUGH THE ROCKIES

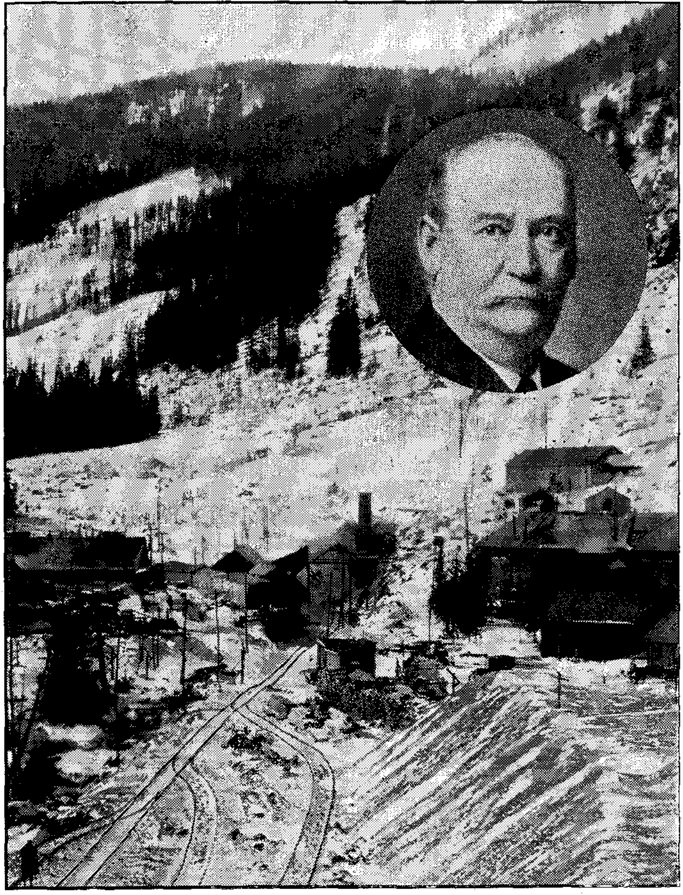
ONE OF THE GREATEST ENGINEERING FEATS in American history was advanced a step nearer successful completion on February 18 when President Coolidge, seated in the White House, prest a golden telegraph key that gave the signal for blasting away the final obstruction in the pioneer bore of the Moffatt Tunnel, near Denver. When completed, this "hole" will be the longest railroad tunnel in the western hemisphere and the sixth longest in the world—6.1 miles in length. Its effect, we are assured, will be to open what is virtually an inland empire, greater than all of France, which hitherto has not been settled because of transportation difficulties. Denver, points out the Providence *News*, will then become an important point on the transcontinental route, for, with the completion of a "cut-off" between the tunnel's west portal and the town of Dotsero, the distance between Denver and Salt Lake City will be shortened by 173 miles. Besides, we are told, thirty miles of heavy grades and curves will be eliminated, operations costs due to heavy snowfalls will be greatly reduced in that section, and there will be less interruption of train schedules by snowstorms and snowslides.

Times Wide World photograph

UTAH AND COLORADO SHAKE HANDS

Governor Adams, of Colorado, right, and Mayor Neslen, of Salt Lake City, representing their respective States, meet in the center of the Moffatt Tunnel.

The Coolidge ceremony, however, by no means indicates the completion of the railroad tunnel. In fact, we are reminded by the Washington *Star*, the real work is yet to come. The backbone of the continent has been pierced by a bore eight feet square and more than six miles long. But this, it is explained, is the "pioneer bore" which permits a more expeditious drilling of the railroad tunnel itself, 16 by 24 feet in size. The smaller tunnel will be used later to carry millions of gallons of water from the west slope of the Rockies to Denver and vicinity. A distance of approximately 1,800 feet remains to be drilled before the railroad tunnel will be ready for use. This is not expected to be completed until early in July. In the opinion of the New York *Telegram*, this will be "the greatest engineering work in the history of American railway development." An average of 650 men have been employed in drilling the two "holes." When complete, they will have cost more than $12,000,000, it is figured. It is a public enterprise, authorized by the Colorado Legislature, and it is the intention of the Moffatt Tunnel Commission to lease the completed railway tunnel to various Colorado and transcontinental railroads, according to the Denver *Rocky Mountain News*. Thus, more than sixteen years after his death, the great dream on which David H. Moffatt, Denver railroad builder and financier, spent a lifetime and an immense fortune, will have become a reality. Actual work on the big holes in the mountains has been under way less than four years, according to a United Press dispatch from the west portal of the tunnel. There was less than an inch of error in the perfect alinement of the two bores, one from the east and the other from the west. Twenty-seven workers sacrificed their lives in the stupendous task. To quote the United Press dispatch further:



Courtesy of the Denver Tourist Bureau

WHERE THE MOFFATT TUNNEL ENTERS THE ROCKIES

And in the inset, the late David H. Moffatt, who dreamed of this short-cut through the Rocky Mountains to the Pacific.

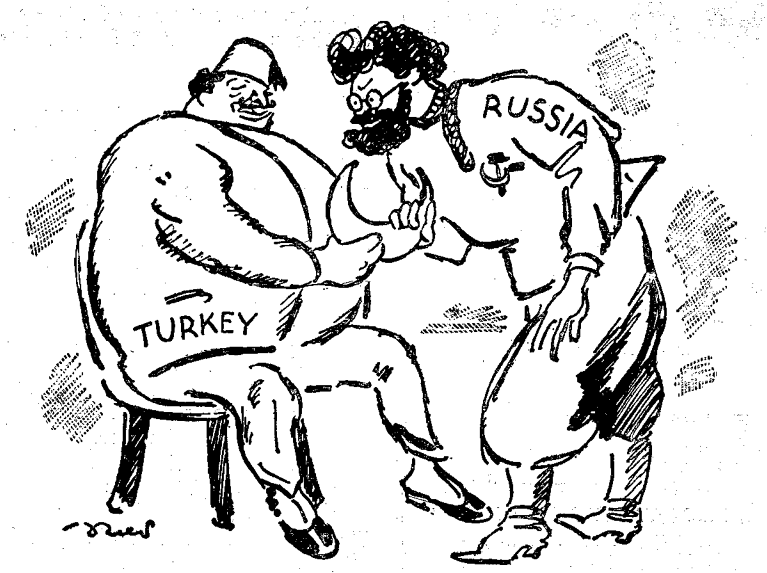
> "Since September, 1923, a crew of 650 men has been drilling toward the point where east and west were joined to-day. It was necessary to excavate 3,000,000 tons of rock, and 2,500,000 pounds of dynamite were used in blasting through. Nine million feet of lumber was required in the work.
>
> "Engineers have had to solve many difficult problems in bringing the tunnel to a successful completion. When they encountered soft rock they had to do much permanent timbering. Underground rivers were another source of trouble. It was necessary to pump these out.
>
> "Trains will approach the tunnel entrance on almost level ground. Traveling more than two miles below ground they will climb a slight grade through the Continental Divide. At the middle of the bore the grade will change and the trains will go gradually downward until they reach the open country on the mountain slope."

The Moffatt Tunnel, observes the Salt Lake City *Deseret News*, "in addition to affording a more direct route to the Pacific coast, will open up for Denver a new source of water supply which in itself will be worth infinitely more than the cost of the project." David H. Moffatt died defeated, notes the Columbus *Ohio State Journal*, "but the idea which inspired him has won its way."

FOREIGN - COMMENT

PAN-ASIA AND THE "TWO ORPHANS"

Ever since Tchitcherin and Tewfik Rushdi Bey had that spectacular meeting and confidential conversation at Odessa last November, editors and press correspondents in all the capitals of Europe have been curious about its real significance. In particular, they are inclined to wonder whether a properly placed dictaphone in the room where the Russian Commissar for Foreign Affairs and the Turkish Foreign Minister talked would have thrown any light on a stronger alliance between Russia and Turkey and on the part likely to be played by these "two orphans" in the formation of a Pan-Asiatic league against Western Europe. "Two orphans" is the name given these two nations by a Russian editor, because of their exclusion, or at least their absence, from the international councils of Europe. It will be remembered that the official communiqué issued after the Odessa conference merely stated that the conferees had found nothing that would change the policy of the two States or disturb the relations between them, only that "it was highly desirable to render these relations more intimate and cordial, and that consolidation of these relations would be of the highest importance to world peace." The Manchester *Guardian's* Constantinople correspondent is inclined to think that the Rushdi-Thitcherin handclasp simply indicated that the wear and tear of Turko-Russian friendship had been made good for another term. And the Paris *Correspondance D'Orient* argues that Turkey's true interests lie not with a Russian alliance, but in renewed friendship with Britain.



THE TURKS AND THE SOVIETS AT ODESSA

"After all, when you want to make a sickle out of a crescent, all you need add is a handle." —*Comoedia* (Paris).

But that there is something more than idle talk in all the rumors of a closer alliance between Russia and Turkey, and closer cooperation among all the countries of Asia, as opposed to Europe, is indicated by comment in the columns of the press of the Near East. An official pronouncement by President Mustafa Kemal on the progress of Turkish foreign policy along the "road of peace" laid chief stress on the friendly relations with Russia, Afghanistan, Persia, Syria, Iraq, Greece, Bulgaria, Jugoslavia, Roumania, and Albania. This emphasis on Asia and Eastern Europe rather than Western Europe is explained by an editorial in the semiofficial *Hakimet-i-millie* of Angora, written by a Turkish journalist and deputy, Mahmoud Bey:

> "The policy of Turkey toward Western Europe is clear and settled. Our country desires to maintain friendly relations with the Great Powers and with its Balkan neighbors. As far as our eastern policy is concerned, the uneasiness felt in some quarters in that respect is wholly groundless. The nations in the West have concluded among themselves a system of 'ententes,' alliances and understandings, in which Turkey is systematically ignored, while in some cases decisions have been taken that are clearly hostile to us. In the face of such a policy, Turkey took the only road open to her.
>
> "Supported by our Army, and by the self-sacrificing spirit of our people, Turkey has concluded treaties with the Soviets and with Persia. These treaties in no way aim to harm any other country. So that we are surprized when people are asking us why have we turned to the East instead of to the West."

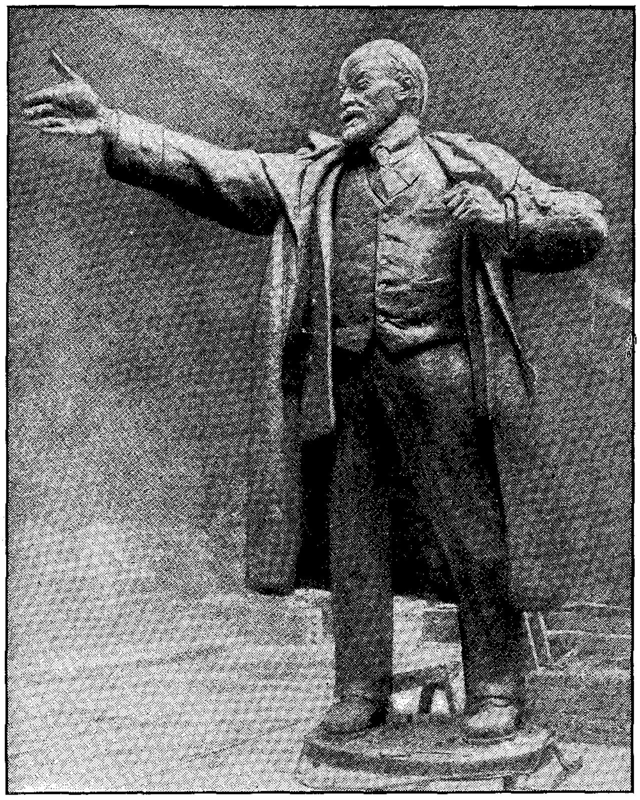
That these Turkish explanations do not entirely convince or satisfy public opinion in the countries of the Near East is evidenced by an editorial in the Athens *Eleftheros Typos*, in which we read:

> "The eastern policy of Turkey continues with the same activity. The movement initiated by Moscow and aiming at the creation of an organization opposing and rivaling the League of Nations is already assuming a more definite form, under the constant push of Tchitcherin, and owing to the favorable ground that these activities find in the various Asiatic capitals at the present time.
>
> "Notwithstanding the denials of the Turkish press, it is certain that the recent trip to Angora of the Chinese Ambassador at Washington, Mr. Sze, is closely connected with the establishment of diplomatic relations between Turkey and China. The foundations of a treaty of friendship, which will precede the establishment of diplomatic intercourse between Angora and Peking have already been laid down at Moscow. The treaty has not been signed yet, but the text of it is ready, and is only awaiting the official signatures.
>
> "No one minimizes the significance of this new treaty with China in addition to those already concluded with the other Asiatic countries. No matter how impossible may appear the foundation of an Asiatic League of Nations to-day or to-morrow, the fact remains that deep changes are taking place in the East, where the Asiatic peoples are awakening, creating a problem of the first magnitude for Europe."

The Soviet press has been almost silent on the Odessa meeting, the most definite statement appearing in the official *Izviestia:*

> "At first the bourgeois press of Europe interpreted the Soviet-Turkish non-aggression pact which was concluded a year ago as an insignificant 'trifle.' It was said that its real weight lay in some 'secret clauses' which have never existed in reality. Yet, the fact that in the course of this year five similar pacts have been concluded—between Soviet Russia and her Eastern friends as well as among various Eastern Powers—has provoked a change in European opinion. Every new pact has been received by Europe with a growing dissatisfaction. Especially typical is the indignation with which Europe learned of the conclusion of such a non-aggression pact between Turkey and Persia. These pacts have torn the united imperialistic front against Russia in more than one place, especially in the Near East, where Great Britain saw her scheme of anti-Soviet activities seriously endangered.
>
> "The British policy in Turkey consists of continuous attempts at tearing Turkey away from Russia. The British, however,

would succeed in this only if Turkey decided to give up the policy which is being dictated to her by her national interests. Thus, anti-Soviet policy would be for Turkey also anti-Turkish policy. It is for this reason that Turkey has hitherto declined all attempts to draw her into anti-Soviet combinations. Meanwhile, the British are carrying on in Turkey, as well as in other Asiatic countries, the combined policy of the 'nut and candy': on the one hand, they promise to Turkey their support for the expansion of her domains into the Caucasus, for her hegemony in the Black Sea and for the obtaining of a permanent seat in the Council of the League of Nations, in case she puts an end to her friendship with Russia; on the other, they are trying to frighten Turkey into anti-Sovietism.



"HIS GHOST STALKS NEAR, MIDDLE, AND FAR EAST"

This statue of Lenin, the late Bolshevik leader, is to be placed in the gardens of the Winter Palace of the late Czar in Leningrad.

"The significance of the Odessa meeting has been very well summarized by a Turkish paper, *L'Echo de Turquie*, which has said: 'One must understand that the Russo-Turkish friendship is based on a serious foundation and one must give up all attempts at finding any secret motives in it. Our policy is perfectly clear: we merely want to defend our safety and our existence.'"

In the opinion of the anti-Bolshevist Russian *Posliednia Novosti*, published in Paris, the Odessa interview was a good deal of a bluff. "Both Moscow and Angora wanted to show off to the Western world their tender friendship and to scare that world with the ghost of the Asiatic League of Nations." The impression was given that something important was kept secret and hidden from Europe and so the meeting "acquired the outward significance of a great political event and deeply impress all Europe"—just "the result which Moscow and Angora wanted to attain." But this Russian paper feels that even tho the Odessa meeting was a bluff, the Asiatic league project is not:

"Early in November a conference was held in Angora by the representatives of various Asiatic countries. Among them were: China's Minister to Washington, a Minister of the Persian Government (Mirza-Abdul-Hussein-Khan-Timurtash), Afghanistan's envoy to Turkey (Gulam-Yelany-Khan) and the Soviet Ambassador to Turkey (Mr. Switz). No official information as to the work accomplished by this conference has been published, but, as far as one can judge by the statements of well-informed European and Turkish papers, the formation of an anti-Geneva Asiatic League of Nations was discust. This Angora conference was the continuation of negotiations that had been begun in Moscow some time before, and the Odessa meeting was the continuation of the Angora conference.

"It goes without saying that behind all this diplomatic activity stands Moscow. The Soviet Government is still trying to turn to its own advantage the nationalist movement in the Orient and to take hold of the 'explosive material' that has been accumulated there in the course of the after-war years. It must be recognized that the Communist attempts at directing the formless Oriental movements into a revolutionary channel still constitute a serious threat to the cause of peace and civilization. Recent revolutionary outbreaks in the Dutch India are but one of the symptoms of this danger."

Any discussion of Pan-Asia, however, should include Chinese and Japanese opinion, and we find a most interesting editorial in the Tokyo *Kokumin*. After speaking of Turkey and Russia as "de facto allies" and "the two abominable international orphans in the eyes of Europe," certain reasons for their position are stated by the Japanese editor:

"Russia has long been seeking an outlet in Asia, but her way of expansion has always been blocked by Great Britain. Consequently, the interest of Russia clashes everywhere on that continent with that of Great Britain. These two nations have not been friendly because of their rivalry in Asia. Great Britain and France have not been friendly with Turkey. Elated at victory, they attempted the partition of Turkey between themselves. With this ambition in view, they vigorously tried to extend their influence in that country to the chagrin of its people. The Turkish ill feeling against Great Britain and France is deepened as time goes on. The growing affinity between Turkey and Russia is a natural sequence of events, because they have so far been the two orphans in the field of international politics.

"The Odessa meeting is a significant event in international relations, but it does not imply their immediate resistance to Europe. The conjecture that it is a preparation for the organization of an Asiatic federation is no doubt a dream of alarmists. Asia does not threaten Europe, but Europe's injustice toward and insults of Asiatic nations constitute menaces to its conscience. The nations of Europe have to reflect and to rectify their own faults. What they have sown they must reap.

"Russia has already concluded treaties of arbitration with Turkey and Persia. It is probable that other nations of Asia will bring about same arrangements with the Soviet nation. The proposed formation of an Asiatic federation is at present a Utopia in the field of international politics, but when an opportunity comes the movement will be brought into being. The moment the nations of Asia see it acutely necessary for them to conclude an international treaty, such as the Locarno pact, they will surmount all obstacles in their way and will complete the movement."

Finally, it is interesting to note in *The Nation* (New York) what is said to be the first translation into English of the speech on Pan-Asiatic unity delivered in Yokohama in Japan by Sun Yat Sen, only a few months before his death. The Chinese leader, who is now the great symbol of the Nationalist movement, declared that Russia is looked on as a "poisonous snake" by the other white nations of Europe, simply "because Russia believes in benevolence and righteousness, not in force and utilitarianism." So—

"Naturally, Russia comes to link hands with the Asiatics, and breaks her family ties with the West. The Europeans, fearing that the Russians may succeed in carrying out these new principles, heap condemnation upon her as a rebel against the civilized world.

"We talk about Pan-Asiatic unity. In the last analysis, what is the problem we are trying to solve? Simply this: How can we Asiatics, who suffer at the hands of Europeans, resist their power? Or, to put it differently, our question is: How can we free the opprest peoples from the oppressor? The opprest are not only confined to Asia. They are also to be found in the very midst of Europe. Many persons regard any movement for the emancipation of the masses as rebellion against civilization. The civilization which we propose to uphold is that which strikes down tyranny. To seek the emancipation and equality of the opprest is what we propose to do."

GERMANY AND THE "DAWES MOLOCH"

THE HORRID KING MOLOCH, "besmeared with blood," is the very unattractive Miltonic personage with whom some German newspapers, especially the Berlin *Lokal Anzeiger*, link up the Dawes plan in a crusade against what they call the injustice and harshness of the plan's terms. "Even commercially thinking," remarks the *Vossische Zeitung*, "the American leaders of industry will certainly not demand that, for the sake of the fulfilment of the Dawes obligations, the State must simply let 2,000,000 men—5,000,000 people, including their dependents—go hungry." At the same time, according to John Elliott, a Berlin correspondent of the New York *Herald Tribune*, the *Vossische Zeitung* criticizes the remarks of Henry N. Robinson, coauthor of the Dawes plan and president of the First National Bank of Los Angeles, to the effect that Germany is well able to pay the reparations bill. While admitting that Germany's military budget is only one-third of what it was before the war, this German newspaper claims that the cost of war pensions more than makes up for what is saved by the smaller Army, and it adds there is the further expense of providing unemployment insurance for nearly 2,000,000 idle persons. Stigmatizing Mr. Robinson's assertion as "milk-maid accounting," the *Taeglische Rundshau* declares:

> "It offers striking proof of the accuracy of our argument that American hymns to Germany's economic achievements are simply attempts to convince the world that Germany is not justified in demanding revision of the Dawes plan, but is able to pay what is asked and maybe more.
>
> "So that trade territories abroad can purchase German exports, they must borrow from America at a high interest. Thus America has a fine field for her surplus capital, earns lots of money, and becomes financial dictator of the whole world. No wonder Mr. Robinson seeks to preserve the Dawes plan for all eternity."

An authoritative study of the future working of the Dawes plan is contributed to the London *Westminster Gazette* by Bernhard Dernburg, formerly German Finance Minister, and also Colonial Minister, in which he points out that the problem is twofold, namely:

> "First, the collection of the sums provided under the plan within Germany; secondly, the transfer of these sums to the creditor nations—both for an as yet unlimited number of years. The two sides of the problem are interconnected. The amounts to be paid by Germany rise rather steeply—from 200 million marks in the first year, to 1,220 millions in the second, to 1,500 millions in the third year, to 1,750 millions in the fourth year, and to 2,500 millions in the fifth year. They do not remain stationary at that figure, but are increased by the working of a prosperity index number with no adequate or corresponding decrease in case of a falling-off in prosperity. It is therefore very difficult to make any forecast. What can be done is to show the way things have shaped so far, and to deduce from that the direction in which developments may possibly take place.
>
> "Germany is not self-supporting, either in raw materials or in foodstuffs. This means that the increase in revenue necessary for the raising of the additional amounts depends on an increase of activity in business, and especially upon an increase in foreign trade. The possibility of transfers in foreign coin depends, furthermore, on an active balance of payments, or, in other words, on an increase in the surplus of exports over imports. The achievement of this object does not depend solely or even largely on our will and determination to achieve it. It rests with the customers and creditors of Germany to say what volume of German goods they are ready to take at a fair price. Deliveries in kind compete with the home industries of the recipients, and with their own activities. Except for raw produce the chief creditors place no orders of any consequence, and with the restoration of the French coal-mines one of the chief items in the demand for German materials has been eliminated. The general tendency in Europe is the same as in the United States, namely, 'protect your home industries.' So tariff walls constantly rise and special duties that theoretically are applicable to goods from all nations are imposed on goods that are specialities of Germany.
>
> "So the grotesque situation is created that payments are demanded from Germany for huge amounts, while the only way in which they can in practise be made is being deliberately blocked.
>
> "Furthermore, the entire structure of German foreign trade has changed for the worse since 1913. In 1913 our business with Russia was 2,305 millions; in 1925-26 it has been only 578 millions, with Austria about 2,000, as against 1,447 millions; and, of course, the amounts for 1925-26 represent very considerably smaller quantities as a consequence of the decrease in the purchasing power of money."

What is more, Dr. Dernburg goes on to say, the splitting up of Eastern Europe into a number of small States makes business even more complicated. A number of commercial treaties have been concluded by Germany since the stabilization of the mark, he admits, but arrangements with Germany's biggest neighbors, France and Poland, have not been brought about so far. Therefore he thinks that—

> "The prospects in this direction are rather gloomy. In the Armistice and in the Peace Treaty the tendency to weaken Germany found its expression in provisions stripping us of as many instruments of business as possible by confiscating our colonies, ships, businesses, docks, credits, and investments abroad. The most conservative estimate of the cash value of the movable items in this list is made by Messrs. Moulton and Macguire in their book, and is 27,000 million marks; the loss of territory and productivity is, of course, not included in this estimate.
>
> "To replenish this working capital and to put in order the German machinery that had depreciated in war time, we had to resort to foreign borrowing. The President of the Reichsbank estimated this indebtedness, long- and short-term, at about 5,000 millions, with an interest charge of some 350 millions annually, that must be met in precedence of the Dawes payments. Now Article 248 of the Versailles Treaty gives to the reparations charge a first lien on the resources of the Reich and the Constituent States. But this is a paper provision. The war has left us with 1,500,000 of war victims; the inflation has wiped out the basis of existence of innumerable old and decrepit people; the savings of the workmen have vanished into smoke, and with two millions of unemployed and short-time workers, who can not be allowed to starve for fear of internal disturbances if not for reasons of humanity, there are charges that have, perforce, to rank before reparations.
>
> "It therefore appears that, unless business greatly increases, the level of taxation can not be further strained. Nor is it possible to confiscate by taxation whatever savings are being made in industrial fields. The population continues to increase by between 500,000 and 600,000 annually. These increased numbers must come into employment and must be provided with tools, and consume working capital, since outlets for a surplus population are not open in foreign parts. On the contrary, the tendency of immigrant restriction becomes more accentuated, notably in the United States and Australia and in our former enemy States. The fundamental principles of the Dawes plan, of business restoration and increase of the surplus of exports over imports, and the maintenance of a decent standard of living, seem so far to be unfulfilled, and the means for meeting a greatly increased reparations payment are not visible at present.
>
> "The German attitude toward this situation is loyally to try to live up to the plan and to trust in the loyalty and the common sense of its administrators."

The above-mentioned statement of Henry N. Robinson, coauthor of the Dawes plan, on Germany's ability to pay, was made public in a report of the National Foreign Trade Council, and in it we read:

> "Comparing the full burden of the reparations collection which will come due in 1928-29—$625,000,000 per year—we find that the actual outlay for the maintenance of the military department of the German Government for the year ended March 31, 1914, was over $407,000,000—that is, over two-thirds of the annual standard reparations payment.
>
> "It may be that financiers in certain European countries allow the wish to father the thought so far as German economic instability is concerned. But it is rather surprizing that bankers and economists in the United States should be expressing opinions to the effect that there must be a revision of the Dawes plan. The present attitude of Germany's business leaders does not afford any ground for doubt concerning the country's ability to pay."

PANAMA BALKS AT THE NEW TREATY WITH US

NOT ONLY IN PANAMA but in Latin America in general, and in some European countries, much severe criticism of Washington has appeared coincident with the withdrawal from the Panama Assembly of the new treaty negotiated with Uncle Sam by the President of Panama. President Chiari of the Panama Republic is reported in the Panama press to have preferred not to urge the issue in view of the storm of criticism in the Isthmus. A Panama City correspondent of the Chicago *Tribune*, Roy Blank, reports that the most objectionable article in the treaty is that which "requires Panama to participate in any war involving the United States," and he adds:

> "This caused unfavorable comment in Europe where it was alleged the terms affected Panama's participation in the League of Nations. Señor Alfaro [Panama's Minister to Washington] was instructed to seek a clarification of the phraseology showing clearly that Panama is not obliged to supply troops to the United States, as is commonly understood from the text.
>
> "As a result of the bitter criticism of this article made by local opponents, peasants in the interior are declared to be quitting their farm jobs and fleeing to the hills, believing they are about to be conscripted for a war between the United States, Mexico, China and Nicaragua.
>
> "'I have received no communication from Washington indicating the State Department's attitude on resuming negotiations, but I hope it will accede to our wishes, because the changes desired are not fundamental and concern mainly the phraseology and interpretation of objectionable articles in the treaty,' President Chiari said.
>
> "The Panama Foreign Minister, Horacio Alfaro, a brother of the Minister to Washington, denied the Washington report that Panama wants a lump sum in payment from the United States for the construction of the Trans-Isthmus Highway.
>
> "'We object to the road specifications, for they require a $3,000,000 outlay by Panama, in addition to the sum paid by the United States,' he said. 'Panama can not afford this. It is too much to expect from Panama. We want to make our own specifications, calling for a cheaper highway.'
>
> "The Trans-Isthmus Highway is regarded by the United States as a military necessity for the defense of the Panama Canal."

While the Panama Minister to Washington, Ricardo Alfaro, as above indicated, has been sent to Washington with instructions from President Chiari to endeavor to obtain a renewal of negotiations with the State Department, various editors recall that the treaty withdrawn from the Panama Assembly by Panama's President was designed to supplant the abrogated Taft agreement of 1904. In 1904, Mr. Taft, then Secretary of War in the Roosevelt Administration, celebrated an agreement with Panama, supplementing the Hay-Bunau Varilla Treaty of 1903, under which the canal was built with guaranties to Panama. It also interpreted relations between the United States and Panama. In September, 1922, the State Department announced that abrogation of the Taft agreement would leave the Hay-Bunau Varilla Treaty in full force and effect. President Chiari presented the new treaty to the Assembly without comment, since he had made a promise to leave the Assembly in a position to exercise freely its prerogatives of approval or rejection.

The new treaty does not contain anything which does not exist in fact, but press dispatches inform us that the repercussion of events in Mexico and Nicaragua aroused certain circles against what is called American "imperialism," altho the main objections raised by the opposition organs were economic rather than political or military. *La Estrella de Panama* has this to say:

> "We may trace the origin of the controversy to the delay in obtaining the approval by the United States of Panama's wish to close the Canal Zone to foreign trade in perpetuity. The draft of the present agreement, with slight modifications, has been ready since 1924, but President Coolidge stedfastly refused to yield to our requests, insisting that a twenty years' exemption was sufficient.
>
> "That offer had a string attached to it, in the form of a clause authorizing the United States to cancel it at one year's notice. All the other provisions have been agreed upon years ago."

According to this newspaper, ever since its separation from Colombia, Panama has faced the problem of dealing with the United States Commissaries in the Canal Zone, through whom, it is alleged, huge amounts of goods, free of duty, were smuggled into Panama and Colon. Deriving its main income from customs duties, the Panamanian Government welcomed the Taft agreement, which put a temporary check on the above-mentioned abuses. The *Diario de Panama* attacks the trade clauses of the treaty, seeing in the authorization to consider the Canal Zone as a free port, and to "establish bonded warehouses for the assembling, storage, repacking and distribution of merchandise" the death-knell of Panama's trade. *The Star and Herald* refers to the question in the following terms:

> "Following the lines of previous agreements, the new treaty limits importation free of duty into the Canal Zone to the United States Government for the needs of the operation, sanitation, protection and other related operations of the Panama Canal and for the exclusive use of employees and their families. It is not likely that the small contraband trade in goods purchased in the commissaries can ever be completely stopt. Compared to the amount and value of goods purchased in the Republic and taken to the Canal Zone, it is quite picayune. We must also remember that generally it is residents of the Republic who do the smuggling of commissaries' goods into the Republic."

Besides the trade clauses which seemed to have formed the main arguments of the opposition, the military clauses granting free passage of United States forces throughout the Republic, and use of all naval and air bases in the event of conflict, were also scored, much to the amusement of Col. Bunau Varilla, drafter of the first treaty between the two countries, who declares in the Paris *Figaro*, that "the United States having fulfilled her duty toward Panama, is entitled to enjoy the rights thus acquired," and he asks:

> "What intelligent person can conceive that in case of a war, in which the protecting Power is involved, the protected could remain neutral and hamper the moves of the former, when they would originate in the latter's natural need of protection?"

While Panamanian opposition almost completely forgot Panama's adherence to the League of Nations, and the implicit prohibition to adopt a treaty along the lines mentioned, as long as it belongs to the Geneva organization, the press of other Latin-American countries, as well as some European organs, see in it "a deliberate attempt by the United States to slight the League." Said *Excelsior*, of Mexico City:

> "The treaty being a clear violation of the League covenant, we may witness strange sights. Were the United States to wage a war on Japan to-morrow, Panama would be in a quandary. According to the League, she would be forced to remain neutral, but according to this treaty, she would have to declare war. Which is which?"

Latin-American press clamor became so general that the Panamanian Legations throughout the world issued a circular received from the Foreign Minister of Panama, and reading:

> "World press comments on the proposed treaty with the United States reveal a profound ignorance of our past relations with that country. It may properly be pointed out that before Panama joined the League we were bound to the United States by the treaty of November 18, 1903, which, tho not stating it in detail, placed us in the peculiar position of being unable to remain neutrals in a conflict in which the United States could become involved. This was proved in 1917, when Panama declared war on Germany, twenty-four hours after the United States."

The London *Observer* asks bluntly: "After Mexico, Nicaragua, and Panama, what?" And the Buenos Aires *La Nacion* confesses that the Panama Treaty would be the "crowning blow in the unfortunate events of the past few months."

SCIENCE - AND - INVENTION

Photograph by Underwood & Underwood

DOES THIS TILT OF THE MOON MEAN A WET OR DRY MONTH?

NO "WET" OR "DRY" MOONS

"WET" AND "DRY" MOONS exist only in our imagination, says Dr. W. J. Humphreys, meteorological physicist of the U. S. Weather Bureau, in an illustrated feature article prepared for newspapers by Science Service (Washington). We are all familiar, he says, with the assertion that as soon as the moon changes the weather will get better. Whatever we want in the way of weather, we shall get, we are told, when the moon changes—a cheery, hopeful expectation inherited from grand-dad's grand-dad, so comforting that it were a pity to destroy it, if we had nothing better to offer in its stead. But really the moon does not control the weather, and there are much better guides to follow than the tradition that it does. He goes on:

"How do you know, the faithful ask, and have a right to ask, that the moon does not influence the weather? It is certain that the great tides of the ocean are caused mainly by the moon; and even the continents, mountains and all, are raised and lowered, twice a day, nearly a foot by its pull. Surely, then, the tides of the light, mobile atmosphere must be so large as to produce great changes in the weather.

"All this appears reasonable, we must admit; but it happens that the atmosphere does not behave that way, and so far from it, indeed, that its tides can be detected only by the most searching and delicate means. We must give up the idea, then, that the moon pulls the atmosphere about in great ebbs and flows, and thereby affects the weather, because, on careful examination, we find that nothing of the kind happens.

"But how about the heat from the moon? Isn't that greater at full moon than at new moon, and enough greater to change the weather? Yes, it is greatest at full moon, but even then, as shown by direct measurement, it is so small that it can alter the temperature of the earth by only one or two thousandths of a degree.

"In quite a different and indirect manner, however, the moon changes the temperature of the earth manyfold as much as by its own conspicuous radiation. It does so in this way: since both it and the earth swing around the sun together, and at the same time rotate about each other like a big weight and a little weight at the two ends of a stick hurtling end over end through the air, it follows that at full moon, when the moon is on the opposite side of the earth from the sun, the earth itself is closest to the sun, and at new moon farthest away. At full moon the earth is about 6,000 miles nearer the sun than it is at new moon.

"This seems a long way when thought of in terms of traveling over the face of the earth, but it is a mighty little part of our 90-odd million miles from the sun, and the temperature effect is only about one fiftieth of a degree.

"Perhaps, now, our moon champion will offer another and very pretty bit of evidence. Why, he says, many a time I have seen the moon just eating up the clouds. The sky was nearly covered with clouds at sundown, and then in less than an hour the moon was shining bright and there scarcely was a cloud to be seen.

"We agree that often a sky that is considerably clouded at and before sunset is seen, during the light of the moon, to clear off rapidly as the twilight deepens. But we do not admit that the moon had anything to do with it. This is how it all comes about: when the sun goes down, clouds cool faster than the dry air. They lose heat and also chill the air they are in. This chilled air contracts, as cooled things do, becomes correspondingly denser, and sinks to lower levels, pulling the cloud particles along with it. As it sinks it gets warmer and warmer, and stops sinking and warming only when it comes to the same temperature as the air that then surrounds it. Now, as the sinking air gets warmer, of course the cloud droplets in it evaporate and the cloud disappears. The whole process happens just as well when the moon is below the horizon as when it is above, but we don't see so clearly the vanishing of the clouds on a dark night as on a bright one.

"The moon then does not make big tides in the air; it does not in any way appreciably affect the temperature of the atmosphere; and altho it seems to dissipate clouds, it does nothing of the kind. We are sure, therefore, after all this, that the moon does not noticeably control the weather. But our moon friend is absolutely certain that when the moon changes the weather changes, and that it seldom changes without a change of the moon. In both these cases he is absolutely right, not because the moon changes the weather, but because as both are always changing they have to change together. There are only about twenty-eight days from new moon to new moon, and in that time the moon shows four changes—first quarter, full moon, third quarter, and new moon; one change every seven days. These changes are not abrupt, but each is spread over at least two or three days.

"Those who forecast the weather in this manner generally give it a leeway of a few days in which to make good. Our friend really is playing the game of 'heads I win, tails you lose'; for as all the time is used up, it would be impossible to find any date on which a change of the weather could occur without being close to some change or other of the moon.

"But what about dry moons and wet moons, that tell us what sort of weather we are going to have for nearly a whole month?

When both horns of the new moon point up it can hold lots of water without spilling, and therefore brings enough to furnish a dozen rains or more. On the other hand, when the new moon stands on end, or nearly so, it is a dry moon. It can hold but little water, and of course for the next three or four weeks there will be very few rains, and even these will be light. Yes; we tell him, we heard all that long ago, and we also heard forecasts and explanations just the reverse. That is, we heard some people say that when both horns of the new moon point up there will be rain; and we heard others say, just as positively, that the month would be dry, because when both horns are turned up, very little water can spill out. In short, while the moon weather-prophets all agree that there is a wet moon and a dry moon, they differ completely as to which is which! Each is wholly wrong, but their average is exactly right, for there is no wet moon and no dry moon. If there were, then since the pointing of the new moon's horns is the same everywhere along any parallel of latitude, wet spells and dry spells would not be scattered irregularly over the earth as they actually are, but would form continuous belts around the world, which certainly they do not. Furthermore, careful studies of the records kept at hundreds of weather stations all over the earth show that neither the pointing of the new moon's horns, nor any of the moon's changes, has the slightest relation to warm weather or cold, wet or dry, fair or foul.

"The moon is a wonderful theme in song and story, in love and war, in sentiment and science, but for all that it never did, and it never will, have anything to do with causing or changing the weather."

NO MORE GARRET GENIUSES—Some scientific discoveries and inventions have in the past been the result of the genius struggling in poverty. But poverty does not clarify thought, nor furnish laboratory equipment, says Herbert Hoover, in his recent address on "The Nation and Science," delivered before the Sigma Xi Society in Philadelphia. He went on:

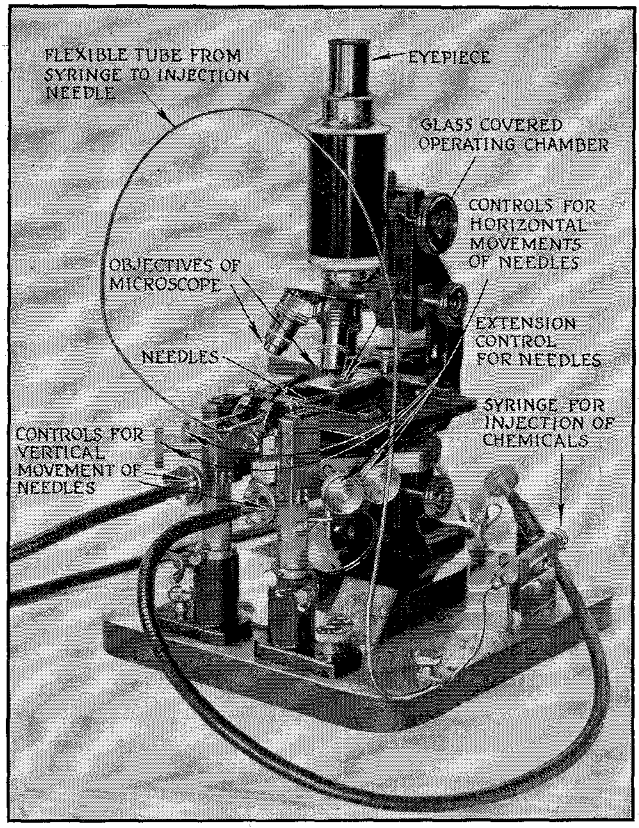
"Discovery was easier when the continent was new. Discovery nowadays must be builded upon a vast background of scientific knowledge, of liberal equipment. It is stifled where there is lack of staff to do the routine and where valuable time must be devoted to tending the baby or peeling potatoes, or teaching your and my boys. The greatest discoveries of to-day and of the future will be the product of organized research free from the calamity of such distraction.

"The day of the genius in the garret has passed, if it ever existed. The advance of science to-day is by the process of accretion. Like the growth of a plant, cell by cell, the adding of fact to fact some day brings forth a blossom of discovery, of illuminating hypothesis or of great generalization. He who enunciates the hypothesis, makes the discovery or formulates the generalization, and thus brings forth the fine blossoms of thought is indeed a genius, but his product is the result of the toil of thousands of men before him.

"A host of men, great equipment, long patient scientific experiment to build up the structure of knowledge, not stone by stone but grain by grain, is now our only sure road of discovery and invention. We do have the genius in science; he is the most precious of all our citizens. We can not invent him; we can, however, give him a chance to serve."

DISSECTING THE LIVING CELL

THE VITAL UNIT—the cell—out of which all living things, animals and plants alike, are built up, may now be handled by experimenters as if it were the tangible body of a living creature. With instruments lately devised and perfected, a single cell may be dissected, dosed with chemicals, and manipulated in all sorts of ways under the microscope, altho it would take 3,000 of them to fill the space of an inch. How this is done is told by Edgar C. Wheeler in an illustrated article contributed to *The Popular Science Monthly* (New York). Writes Mr. Wheeler:


FLEXIBLE TUBE FROM SYRINGE TO INJECTION NEEDLE
EYEPIECE
GLASS COVERED OPERATING CHAMBER
CONTROLS FOR HORIZONTAL MOVEMENTS OF NEEDLES
OBJECTIVES OF MICROSCOPE
EXTENSION CONTROL FOR NEEDLES
NEEDLES
SYRINGE FOR INJECTION OF CHEMICALS
CONTROLS FOR VERTICAL MOVEMENT OF NEEDLES

Courtesy of *The Popular Science Monthly*

THE CELL-SURGEON'S INSTRUMENTS

This is the incredibly delicate micro-manipulating instrument as devised by Dr. Robert Chambers of New York City, with the aid of William Farnham. Using one of the needles as a pipette, Dr. Chambers has injected chemicals into living cells so minute that they can be seen only through the powerful lenses of a microscope. His experiments led to new discoveries concerning cell structure.

"I have just come from the most astonishing operating room in the world. I have seen a scientist take a living creature smaller than the finest speck of dust in the air—so small that thousands of them might rest comfortably on your thumb-nail—and perform an operation upon it, much as a doctor might operate on a human patient! With needle points too fine and delicate for human hands to manipulate without the aid of precision instruments, he probes into the microscopic secrets of the smallest unit of life we know on earth—the single living cell. Into one of these cells, so minute that it can be seen only through the powerful lenses of a microscope, he injects chemicals, just as a physician injects drugs into a human patient with a hypodermic needle, and watches their reactions.

"The 'surgeon' who performs these wonders—and he is one of a number of scientists to-day who are doing much the same thing—is Dr. Robert Chambers of the Cornell University Medical School in New York City. His achievements are not only disclosing new knowledge to combat disease and prolong life, but are bringing nearer than ever before an answer to the greatest riddle of the universe—the secret of life itself. For they are giving us new glimpses of the structure and habits of the very foundation bricks of life—the minute jellylike specks of energy of which you and I and every other living thing are made.

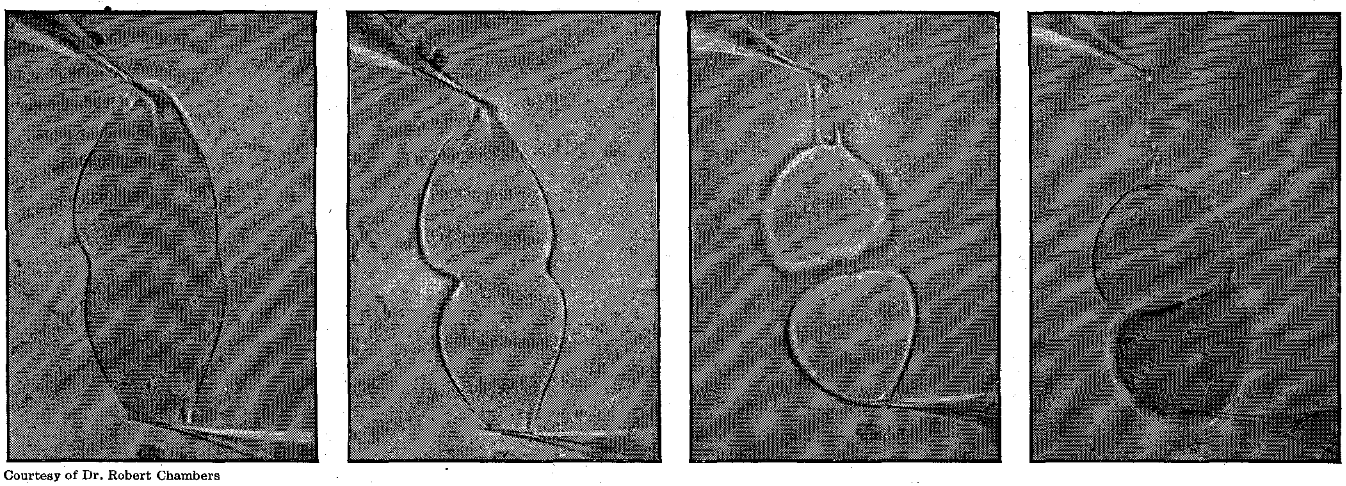
"Every cell is composed of the strange stuff called protoplasm, a clear substance which, when seen under the microscope, resembles the jellylike part of white of egg. These tiny droplets of jelly appear, at first sight, to be featureless; without character, organs, or mechanical divisions. Yet, astonishingly, each one constitutes in itself an entire organism, or being, capable of performing all the complex functions of life, such as sensation, eating, reproduction, excretion and spontaneous motion.

"The living cells of protoplasm are little storehouses of energy, which exert themselves in performing useful work. Under the microscope a single cell may be seen at its most important task—that of renewing and perpetuating itself. This it does, by dividing to form two complete cells where one was before. These in turn divide. And so the life force continues its process of renewal.

"That is how every living thing grows.

"It is to discover something of the chemical processes that underlie this ceaseless stream of life that Dr. Chambers and others are probing the bodies of single cells under the microscope.

"The invincible power of the life force was demonstrated in a recent experiment by Dr. Chambers. His subject was a single



Courtesy of Dr. Robert Chambers

A THRILLING BATTLE FOR LIFE

Four remarkable microphotographs, showing dramatically the victorious struggle of a single living cell to perpetuate itself. To arrest its whirling motion of division, opposite sides of the cell were caught by fine needles. Notice how the cell tore itself away from the needles.

egg cell from the sea, less than a thousandth of an inch in diameter. The cell began the process of division, creating within its own substance two opposing streams in the form of tiny whirlpools. As it did so, Dr. Chambers caught up the opposite sides of the cell with extremely fine needles and stretched them out in an attempt to arrest the whirling motion of division. But the tiny unit of life would not be denied.

"Instead of surrendering, it tore itself viciously away from the needles which held it, and so fulfilled its destiny.

"'In its action, the living cell,' Dr. Chambers told me, 'seems to be like a tiny electric battery in which current is generated by the chemical action of an exciting liquid. Inside the cell is a central portion, or nucleus, which seems to be the inmost seat of the life forces. This is alkaline in its chemical characteristics. Surrounding the nucleus is an acid substance. This, in turn, is enveloped in a thin coating, or membrane, and the surface of the cell is bathed by the blood stream, which again is an alkaline solution. Here, then, we have a combination which may be capable of generating energy by electro-chemical action.'

"One important significance of these discoveries by Dr. Chambers is that they tend to bear out the fascinating theory that the basis of all life and all matter is electricity. They were made possible by his invention of a wonderfully delicate instrument which enables him to inject from a syringe microscopic drops of chemicals into the heart of the cell. By observing changes in the color of the injected chemicals, he can determine the chemical characteristics of the cell substance."

These discoveries, Mr. Wheeler reminds us, recall, too, experiments conducted by Dr. W. R. Whitney, director of the General Electric Company's research laboratory, which demonstrated the relation between the nerve-current and electricity by means of an "electric nerve," the vital part of which was a photo-electric cell. The eye of a frog when exposed to candle light, he reported, will generate current easily measured on a galvanometer. "In fact," said Dr. Whitney, "all living tissue responds to stimulation by producing electric currents." To quote again:

"Dr. Chambers, in his experiments, obviously can not use living cells of human tissues. Instead, he uses mostly egg cells from the sea. 'For these cells,' he says, 'are bathed and nourished by waters which have the same chemical properties as the human blood stream; that is why the life of the ocean is so abundant.' With the delicate needle points of his newly devised instrument, however, he has been able to dissect from the blood a red corpuscle only three-thousandths of an inch thick. He expects that his instrument will be of value in studying the effects of different drugs on disease germs and the body cells which they attack.

"Fourteen years ago scientists at the Rockefeller Institute determined to see how long a bit of the heart of a chicken still in the egg, unborn, would live if it were put all on its own and received careful attention. They placed it in a glass jar, and surrounded it with proper nourishment. The original cells have disappeared, of course, but their descendants are there still, thriving and multiplying by division with every indication of continuing so indefinitely. Yet the embryo chick from which that heart originally came, had it been born, would have died long ago.

"But if scientists can make these cells live on and on, why, you may ask, do we grow old and die?

"The reason, they tell us, is that the countless cells which compose our muscles, nerves, bones and blood are combined in a bodily machine so complex that death is the price you pay for having it. An injury to one part may wreck the whole machine. Or poisons and enemy germs may find an entrance and play havoc with the mechanism.

"To discover just how to prevent these poisons from accumulating in the cells and how to aid the body in fighting off disease, is the ultimate goal of the men who have found a means of dissecting cells.

"The story of how this new science has been developed is a romance in itself. The man who first conceived the idea of manipulating individual cells under a high-powered microscope was Dr. M. A. Barber, of the University of Kansas. When he began his experiments nearly twenty years ago, the chief problem confronting him was that of obtaining a needle fine enough to handle the tiny speck.

"The instrument which he finally invented was the point of a glass thread finer than a hair. To make it he softened a glass tube at the center by heating it in a flame, then suddenly stretched it out into a thread. He broke the thread, and one of the threads gave him the fine needle he required.

"The next problem was to find a way to use the needle on a microscopic object. Obviously the steadiest hand could not hope to move a needle within such a minute distance with any kind of precision. Dr. Barber's solution was an instrument consisting of a set of tubes filled with quicksilver. Delicate pressure on the quicksilver moved the needle slightly in one direction. Release of the pressure moved it in the opposite direction.

"The possibility of using such a mechanical contrivance actually to dissect a living cell was conceived four years later in the imagination of a young scientist, Dr G. L. Kite, a graduate student of Cornell University. He and Dr. Chambers began experiments along this line, and together they reported the results of their first work in 1912. After Dr. Kite's death, Dr. Chambers carried on the work, first using the instrument devised by Dr. Barber. This soon proved to be too crude for the purpose; so, with the aid of William Farnham, of the chemical engineering department of Columbia University, Dr. Chambers invented a micromanipulating instrument.

"More than a score of these instruments were made by Mr. Farnham and distributed among universities in America and England. With their aid other experimenters have confirmed the conclusion that the protoplasm of a living cell actually has an internal structure, including tiny invisible threads of tougher material.

"Dr. Chambers's apparatus employs two or even three glass needles made by Dr. Barber's original method. These needles, however, are controlled within the thousandths of an inch by means of micrometer screws. One of the needles can be made to serve as a pipette for the injection of chemicals, which are carried to it through a flexible tube from a syringe attached to the microscope."

SPECIAL · CHINA · SECTION

International Newsreel photograph

TROOPS THAT HAVE MADE THE WHOLE WORLD WAKE UP TO NEW CHINA

When the Chinese Nationalist Government was removed from Canton to Wuchang, a review was held of the pick of Cantonese troops by Mayor Sun Foo, who is the son of the late Dr. Sun Yat Sen, founder of the Kuomintang party, the chief aim of which is to make China over for the Chinese.

THE NEW CHINA REVEALED

THE REBIRTH OF THE CHINESE NATION in the throes of civil war, with troops of foreign Powers guarding their people and property in Shanghai—the country's richest city—while foreign war-ships lie within striking distance of Chinese ports, recalls to the world that China, whose legendary period of history dates from 2800 B. C., in its latest development of Westernization and republicanism dates only from February 12, 1912, when it became a republic. An additional climax in this drama of 4,700 years of Chinese history, it is noted in various quarters, is the rôle played by Soviet Russia, the newest and most radical republic of modern times. While nations other than the Chinese fear the Red influence in China, Chinese authorities point out that China can never become Bolshevik but will always remain essentially Chinese. It is claimed by Chinese writers, also, that tho the Cantonese Army of the South battles with the forces of the North for control of the country, both North and South are fundamentally imbued with the same ideal—namely, the abolition of all semblance of foreign control.

In presenting a picture of China and the growth of the Kuomintang policies of the late Dr. Sun Yat Sen, THE LITERARY DIGEST adheres to its policy of non-partizanship and impartiality. In these pages and those that follow, to make up this Special China Section, there will be found a real panorama of the new China as unfolded in its changes toward Western habits, manners and customs, with a contrasting spectacle of the China of the years past. March 12, 1927—the date of this issue—is the second anniversary of the death of Sun Yat Sen.

In order to understand how matters have come to the present pass in China, it is perhaps well to let a Chinese authority, S. Yui, Assistant Professor of Political Science in Tsing Hau University, Peking, state the case of New China as he does in an article contributed to the London *Daily Express*, in which he says:

"The period in China to-day is a period of fighting for emancipation. The Chinese revolution, which began in 1911, is a fight for emancipation from despotic rule. This fight will continue till the Republic is firmly established.

"The Chinese renaissance movement, which began in 1917, is a fight for emancipation from illiteracy and for freedom of thought. This fight will continue till illiteracy vanishes.

"But the most important fight to-day is the fight for emancipation from the 'unequal' treaties which have bound China hand and foot for over eighty years. And this fight will continue till the Powers realize the gross international injustice they have done to China, and give China her legitimate place in the family of nations.

"What China aspires to to-day is not any concession from any of the foreign Powers, but merely the restoration of her lost independence—no more than that, and no less than that."

Four hundred million people, by word and deed, are echoing in China the phrase of Foreign Minister Eugene Chen, when he said officially for the Kuomintang party that "the time has come to speak to foreign imperialism in the language it understands." This we are told by Henry W. Harris, in the Boston *Globe*, who goes on to relate that:

"Daily, down the huge Chinese rivers, come white men and women—missionaries, officials, business men and their families—escaping from antiforeign mobs in the interior. Hundreds of these had been cut off for months; hundreds more have not been heard from yet.

"In the cities there have been riots, killings. At China's leading ports (all under the domination of foreign interests) European colonies throw up barbed wire, drill their residents and call home for troops.

"Kuomintang armies, having brought 55 per cent. of the people within their sway, having forced the British from their sixty-million-dollar concession at Hankow, now hang like a cloud over the key foreign colony at Shanghai.

"Kuomintang political agents tour the whole country, organize locals and arouse the whole people against the 'foreign devils,'

International Newsreel photograph

SOME BRITISH DEFENDERS IN SHANGHAI

Punjab troops from Hongkong arriving in Shanghai for the protection of British lives and property

who deprive China of her ports, limit and collect her tariffs, run gunboats up and down her rivers at will and live in the country under their own laws, not the laws of China.

"Chang Tso-lin and Wu Pei-fu, whose constant wars with each other have kept the country in impotent confusion, are now combining, drilling troops, and marching against the Kuomintang—in the hope of stemming the Nationalist tide, of saving the feudal anarchy which brought to them leadership and to their country slavery.

"On his way to Washington, American Ambassador MacMurray receives a wire and hurriedly returns to Peking. President Coolidge orders Marines and battle-ships to protect the 12,000 American citizens in China. Great Britain embarks a division of soldiers for Shanghai.

"Obviously, the present trouble is not 'just another war in China.' Old-timers there recall the Boxer days of a quarter-century ago, when a military secret society, encouraged by the decadent Manchu dynasty, invoked the spirits of China's ancient gods, practised incantations calculated to hypnotize foreigners, attacked the legations and forced the Powers to combine in a march on Peking."

But the Kuomintang works differently from the Boxers, according to this informant, who claims that it restrains mobs from massacre and that whenever it takes a city it organizes a central union, not a religious sect. He tells us further that:

"Its generals don't try to hypnotize the enemy, but follow the best strategy that a modern Russian training can teach. Its political leaders don't call on ancient gods, but on liberty, the rights of the Chinese to own and govern their country.

"And the Kuomintang is not receiving the same treatment which the Powers gave the Boxers. When Great Britain suggested a joint military expedition, the idea aroused no enthusiasm. Since then, Britain has suggested slight conciliatory moves —and listened to the laughter of the Kuomintang. Then she has tried to negotiate with the Kuomintang—and has been told to keep her troops out of Shanghai.

"Pulled by sentiment toward a fellow nation of the Orient, pulled by the pocketbook to the side of the Allies, Japan does not know which way to turn.

"Secretary Kellogg urges negotiations with 'anybody qualified to represent China.' Yet the evidence of a Russian connection with those best qualified is a hundred times as powerful as anything he has produced with regard to Mexico or Nicaragua.

"The paragraphs above must seem like a gigantic and confused mess. That is exactly what was intended—an accurate picture of the situation. It is important to appreciate the chaos which envelops 400,000,000 people. It is important to realize, also, that the Kuomintang offers China, for the first time in a half-century, a genuine hope of freedom, unity and renaissance."

If it is not "just another faction" or "another Boxer uprising," asks this contributor to the Boston *Globe*, what is the Kuomintang? It is well to realize, he remarks incidentally, that even the European newspapers in China now hesitate to call the Kuomintang Communists, and he goes on to say:

"The English translation of 'Kuomintang' goes a long way toward explaining the movement. In Chinese, 'Kuo' means country, 'min' people, and 'tang' or 'tong' association. 'Kuomintang' means 'association to bring the country into the hands of her people.' It is half a patriotic organization and half a political party. It has three basic principles.

"1. People's Nationalism—The freeing of China from foreigners who have tied up the country by treaties dictated at the cannon-point.

"2. People's Sovereignty—Development of education and political democracy.

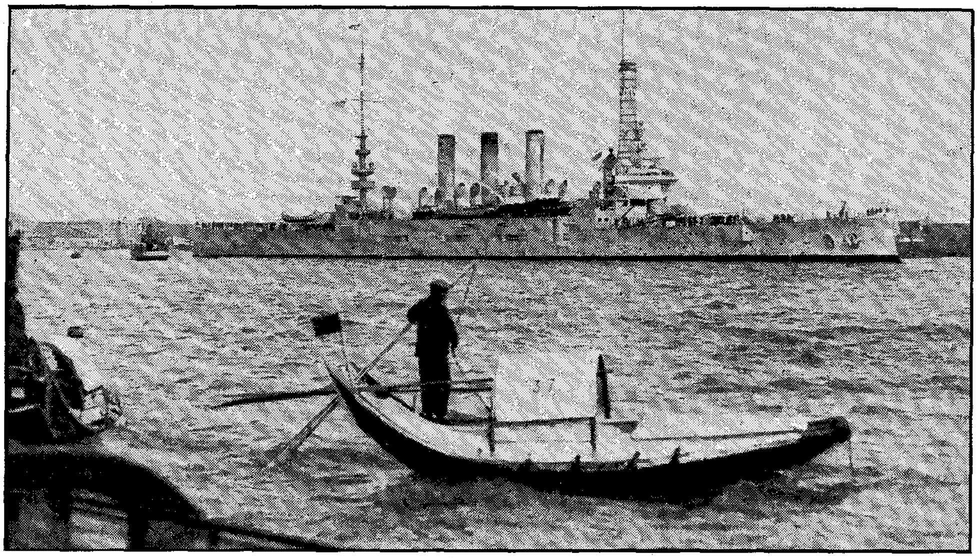
"3. People's Livelihood—Better opportunities for Chinese business men; better conditions for Chinese labor. (In China women and children work fifteen hours a day for a few cents in foreign factories.)"

International Newsreel photograph

SOME FRENCH DEFENDERS IN SHANGHAI

Saigonese soldiers from French Indo-China, part of the French forces in the menaced city.

The man who put forward these principles, we are then reminded, was the late Dr. Sun Yat Sen, founder of the Chinese Republic, its first President, organizer of the Kuomintang, and the prophet of Nationalist China. (A biographical sketch of Dr. Sun Yat Sen will be found on a later page of this issue.) For five years, while



International Newsreel photograph

ONE OF UNCLE SAM'S PROTECTORS

The *U. S. S. Pittsburgh* arriving at Shanghai to safeguard American interests there.

China's generals fought each other, and her diplomats dickered with the foreigners for small concessions, the Cantonese prepared themselves, and the *Globe's* writer goes on to say:

"The Kuomintang spread over the country, until it totaled a membership of a million, mostly students and professional men. Capable administrators took over the Government at Canton.

"When Dr. Sun died in the spring of 1925, the situation was ripe. T. V. Soong, a young Harvard graduate, had taken over the Finance Ministry at Canton and attacked the problem of 'squeeze,' the tremendous graft which prevents Chinese Governments from collecting enough money to pay their expenses. By introducing honesty into administration, Mr. Soong raised the Canton Government revenues from nine to forty-eight million dollars a year—and without increasing a single tax.

"The Whangpoa Cadet School had graduated Chiang Kai-shek, a brilliant young military leader, still in his thirties, capable of handling an army. It had also produced enough officers to train large bodies of troops.

"Dr. Sun dead was of more value than Dr. Sun living. The call for his active abilities had ceased. His reputation as a saint carried the Kuomintang principles over China as no propagandist could.

"Last spring the Cantonese marched. The military leaders they hit first did not know what had struck them. When the Kuomintang Army won a victory, there was no time wasted looting; captured positions were consolidated, plans for the morrow matured. The public in captured areas were not only conciliated, but aroused. Labor-unions and chambers of commerce were organized. Mrs. Sun Yat Sen followed the army, dramatizing for civilian populations the legend of her dead husband.

"And when a Kuomintang army suffered a defeat, its soldiers did not go over *en masse* to the other side, according to the custom of Chinese civil wars. They retreated, only to advance again.

"After shattering all the military leaders in the South, the army ran against Wu Pei-fu, one of the three leading generals in China. Wu's army collapsed, and his soldiers, by the tens of thousands, went over to the Cantonese.

"Chiang Kai-shek took Hankow and Wuchang on the Yangtze and swept down toward Shanghai. When Wu and Chang Tso-lin combined against the Cantonese, Feng, 'the Christian General,' whom they had driven from Peking in the spring, announced an alliance with the Kuomintang, and hung on their right flank. Feng's army is the only one besides the Cantonese which has received the advantage of Russian instruction."

Another view of the rise of Chinese Nationalism is afforded by Nathaniel Peffer in the New York *Times*, in which he says that the present revolution is of more enduring significance than the one that established the Republic in 1911, because—

"It is winning its independence from the West. One may even say it has won. And the recent British note, on the surface a request to the other Powers that they join Great Britain in announcing a more conciliatory policy to China, is in effect admission of Chinese victory.

"Denied their appeals at the Washington conference for partial relief from the obligations which the treaties with the Powers forced on China—extraterritoriality, a tariff dictated by the Powers, collection of its revenues by foreigners, numberless cities governed by one European country or another, foreign war vessels in its inland waters—the Chinese nursed their wrath only a short time. But they talked less humbly. Then, after the strike and antiforeign boycott in Shanghai two years ago, they dropt all pretense of concealment. They demanded outright that the 'unequal' treaties be revised. They violated them when they wished. They began to handle foreigners roughly. In a skirmish on the Yangtze a few months ago they even killed men on a British war-ship."

International Newsreel photograph

ONE OF THE GREAT BUSINESS CENTERS OF THE WORLD

The Bund in Shanghai, which is guarded by American, British, and French troops in defense of foreign lives and property.

AMERICAN BELIEFS ABOUT THE CHINESE

(Compiled by a Chinese Student in the United States)

That the favorite delicacies of the Chinese are rats and snakes.

That the Chinese say yes for no and *vice versa;* and that they beckon away from them when they want some one to go toward them and *vice versa.*

That they eat soup with chopsticks.

That chop suey and chow mein are their national dishes, and that besides these dishes they eat nothing but rice.

That Chinese men wear skirts and women pants.

That a Chinaman never gets drunk.

That a Chinese is properly a Chinaman and that the word "Chinee" is singular for "Chinese."

That the Chinese are a nation of laundrymen, and yet have a highly developed civilization.

That if one ever does a good turn to a Chinese, one will be forever pursued by the grateful Celestial in his efforts to repay the obligation ten-, a hundred-, and a thousand-fold.

That in China doctors are paid as long as their patients are well, and that the payment ceases the moment a patient falls ill.

That all Chinese are cunning and crafty.

That all Chinese are honest and absolutely trustworthy.

That girl babies are drowned.

That the Chinese read from the bottom up, and that they open their books at the back.

That in China the United States is known as the Flowery Flag Republic.

That the United States is the friend and protector of China.

That the Chinese never lose their tempers.

That all the Chinese are industrious and have wonderful memories.

That all the Chinese look alike.

That they all belong to tongs and fight feuds.

That the Chinese all speak pidgin-English.

That they take off their shoes on entering the house.

That they eat their dessert before their meals.

That after bathing, they dry themselves with a wet towel even tho they have a dry one.

That they drink hot beverages to cool themselves.

That in building a house they construct the roof first.

That the Chinese have no nerves and can sleep anywhere and under any circumstances.

That they have no souls because they are not Christians.

That they never say what they mean and abhor straight lines.

That they are comfortable only when they are uncomfortable and that they hate a good time.

That every one can learn all about China and the Chinese if he spends a certain length of time in China.

That the Chinese invented pretty nearly everything that was ever invented.

That the Chinese all hate water and never bathe.

That it is impossible for an American to learn Chinese, but that it is very easy for Chinese to learn any foreign language.

That the older eggs are and the more malodorous they smell, the better the Chinese like them.

That they are a mysterious and inscrutable race and that they do everything backwards.

CHINESE BELIEFS ABOUT AMERICANS

(Compiled by a Chinese Student in the United States)

That Americans are a mysterious and inscrutable people, and do everything backwards.

That all Americans are rich and generous.

That Americans are all public-spirited and never litter the parks or spit on the streets.

That in America ladies always come first, and men invariably give their seats to women in street-cars and other public conveyances.

That American public officials are all honest, and that bribery and other forms of corruption are unknown.

That there are no thieves or robbers in America.

That all Americans are devout Christians, and all go to church on Sundays instead of going to theaters and movie houses.

That the missionaries are the cream of humanity.

That if a Y. M. C. A. secretary had gone into business for his selfish interests he would have become a millionaire instead of a "Y" secretary.

That America is the one country where the Government is run by the people.

That all American citizens exercise the franchise.

That in America marriages always turn out happy, and that husbands all love their wives, and the wives their husbands.

That divorce is very prevalent in America.

That there is freedom of speech in the United States and censorship is unknown.

That the United States is the friend and protector of China.

That one can depend on getting an education in American schools and colleges.

That an American is always on time for an engagement.

That Americans don't drink alcoholic liquor because they have Prohibition.

That there is no class distinction in America, and that a maid occupies the same social position as a débutante.

That all Americans look alike.

That things are better canned than fresh.

That all Americans are government spies and "running-dogs" of American imperialism.

That all Americans are philanthropists.

That John D. Rockefeller is the most beloved American living.

That Americans hate comfort, and wear stiff white bands around their necks so that they can not turn their heads without suffocating themselves.

That Americans are all expert machinists and can repair anything from a watch to a locomotive.

That they are all doctors and are especially good surgeons.

That America is not imperialistic, and is loved by all Latin-American countries.

That America is the most imperialistic nation in the world and therefore the most hypocritical because of its pretension to national righteousness.

CHINESE AND AMERICAN CONTRASTS

(Compiled by a Chinese Student in the United States)

Whereas in China the husband divorces his wife and gets her dowry, in America the wife divorces her husband and gets his income.

Whereas in China a despairing wife threatens to hang herself, in America she threatens to shoot her husband.

Whereas in China people are interested in marriages when they are being made, in America they become of public interest only when they are being unmade.

Whereas in China white is worn by mourners, in America it is the color of the bridal dress.

Whereas in China one shakes one's own hand to congratulate oneself on the good fortune of meeting a friend, in America one shakes the other fellow's hand to congratulate the latter's good fortune in meeting oneself.

Whereas in China people pay the priests to say their prayers for them, in America people pay the priests and have to say the prayers with them, too.

Whereas in China teachers get at least ten times as much as a bricklayer, in America the latter gets more than the former.

Whereas in China they drink their liquor hot, in America they drink it with ice.

Whereas in China "toe" means the head, in America it means the other extremity of the body.

Whereas in China people take off their glasses in salutation, in America they take off their hats.

Whereas in China explanatory notes are put on top of the page and are therefore properly "head-notes," in America such explanations become "foot-notes."

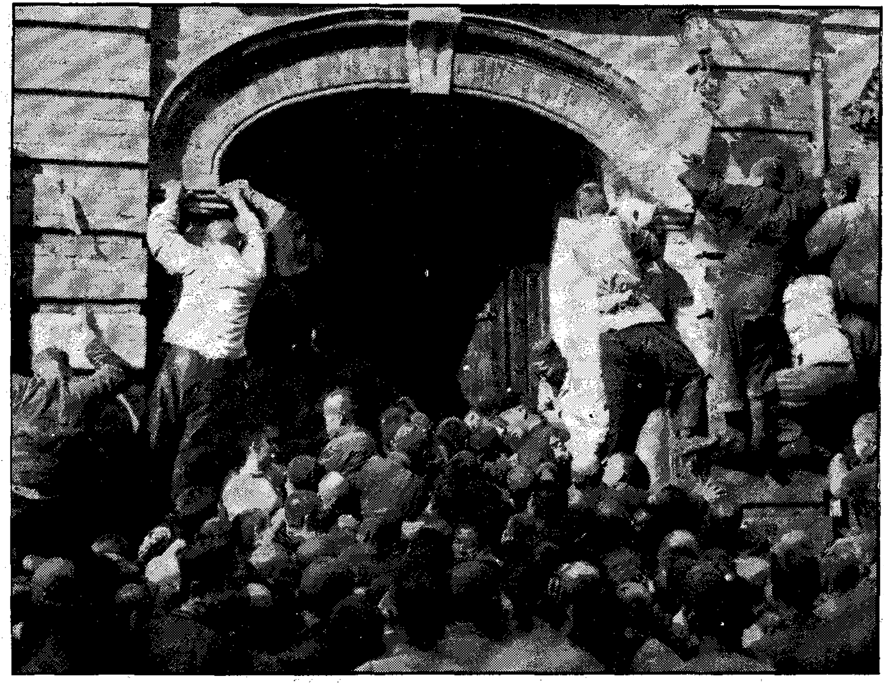
Whereas the Chinese in sewing push the needle away from them, the Americans push it toward them.

Whereas the Chinese compass points to the south, the American compass points to the north.

Whereas in China it is west-south, in America it is south-west.

Whereas in China surnames come first and given name next and "Mr." last, in America it is just the reverse.

THE HATED CONCESSIONS AND ONE-SIDED TREATIES



International Newsreel photograph

"LIKE HUMAN WOLVES THEY RAN IN HOWLING MOBS"

The Chinese horde rushing a shop in the British concession at Hankow. No lives were lost, however, and later the British and Chinese agreed on a new municipal council for the Hankow concession, to have both British and Chinese members, but with the Chinese in the majority.

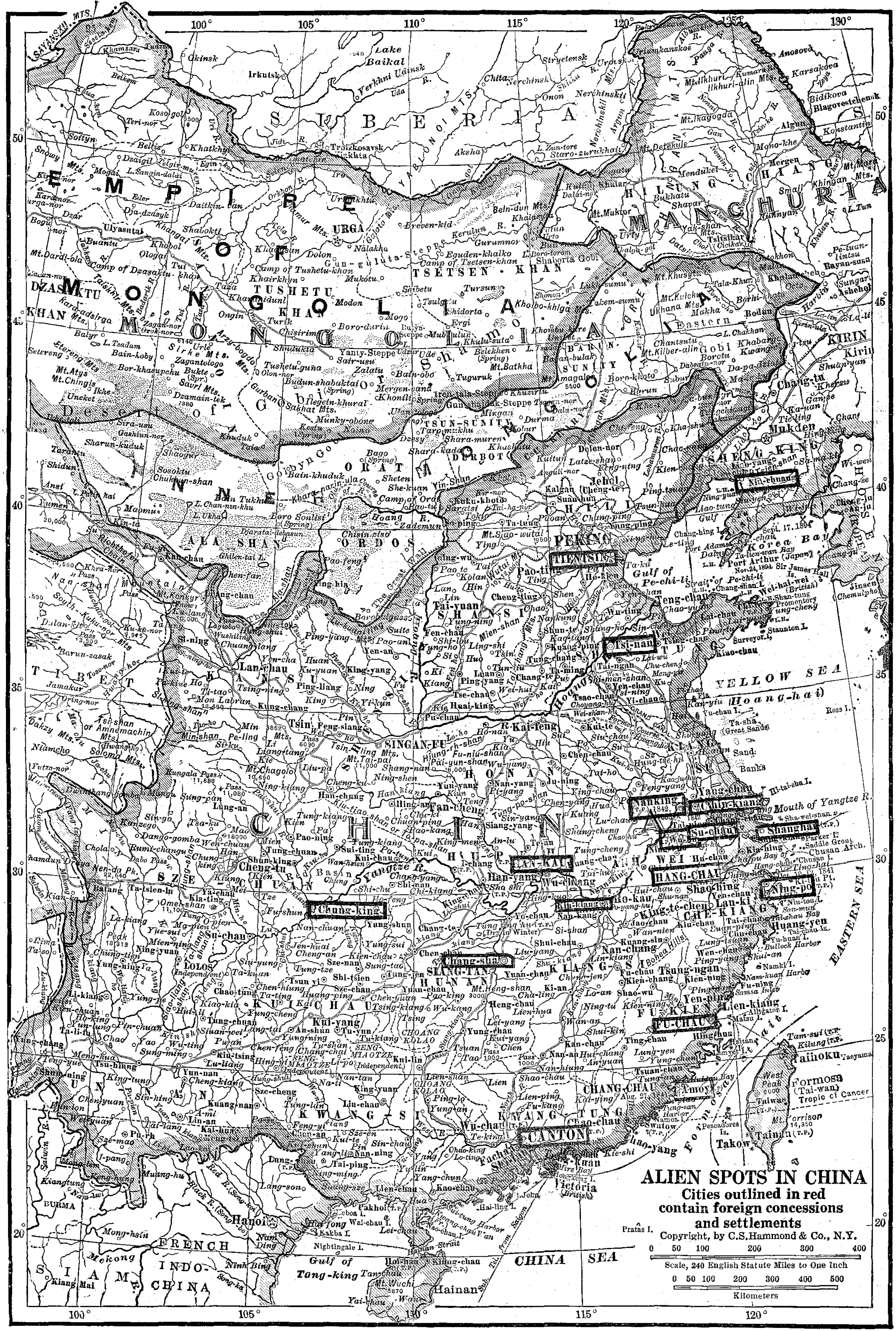
THE CHINESE MOB that rushed the British concession at Hankow and took it over for Chinese rule exprest in forcible fashion the native hatred for these bits of alien territory on Chinese soil. As a Chinese writer says in an American newspaper, "nothing short of absolute abolition of the concessions and extraterritoriality will satisfy the aspirations of the Chinese people." It is Mr. Chi Chen-wang who strikingly sets forth in the New York *Herald Tribune* what the Chinese think on this point. He admits that Americans unfamiliar with the situation may view the insistent demands of the Chinese for the restoration of the concessions and the abolition of consular jurisdiction as nothing more than the vapid vociferations of Nationalist propagandists, and he then goes on to show that concessions are in reality small sections of a foreign country set down in the middle of a Chinese city, and draws an amusing picture of what a similar Chinese "concession" might be in America:

> "If you could visualize a Chinatown in New York City where a bandit could flee for safety and, standing in Mott Street, could defy and thumb his nose at Commissioner McLaughlin's patrolmen standing helplessly on the Bowery, where a United States marshal could not serve a warrant even on an American, who has violated a Federal law, without first getting the permission of the Chinese authorities, where native Americans, tho in numbers more than 95 per cent. of the total population and paying more than half the taxes, are denied the right to vote for and be elected to the Municipal Council, consisting only of Chinese—if you can visualize these things, you will have a fair picture of the foreign concessions in Shanghai and Hankow. With this picture in mind, can you blame the Chinese for showing such a determined stand that the concessions must go? The Chinese Nationalists are not telling the foreigners to get out of China; they only want them to give up the special privileges they have wrested from China under the decadent and helpless Manchus."

These concessions are lands set apart in certain Chinese cities for the residence of Americans, British, or other foreigners, for the conduct of their business, the establishment of their courts, and so on. Beginning with those in the five original Treaty Ports, these concessions have increased steadily in number as new ports were opened from time to time to foreign trade. "As these concessions were granted individually to various Treaty Powers," says the China Year Book, "a number of them may be found in one and the same port, for example, at Tientsin or Hankow. In Shanghai the British and American concessions were amalgamated in 1854 into one concession, which is now called the International Settlement. The French concession there still exists as a separate entity."

The story of what the Chinese are now denouncing as the "unequal treaties" between the Western Powers and themselves as told by various writers runs the whole gamut from Gilbertian comedy to tense and tragic drama:

> From the time when the early European adventurers first found their way by sea to China in the sixteenth century until the middle of the nineteenth century, trade between the white races and the yellow was carried on under considerable difficulty. The Celestial attitude toward the outlander was frankly one of condescending toleration of an inferior, that is, when it was not one of active hostility, which was frequently the case. Foreigners were treated by the Chinese with lofty contempt, and their footing in the country was of a most precarious nature. At times they were permitted to trade in certain ports, and then again this privilege was denied them, just as the wind happened to veer back and forth at the Imperial Court in relation to the favor to be accorded to the "foreign barbarians." For most of the eighteenth century the principal center of Western trade with China was Macao, a port established by the Portuguese. Then the British East India Company succeeded in obtaining a commercial base at Canton, where an extensive business was soon developed. Here for a number of years the foreign trade was kept in the hands of a small group or guild of Chinese merchants, the Co-hong, who made the whites pay dearly for the privilege of dealing with them. "The system enforced under the Co-hong monopoly," says the China Year Book for 1926, "was that for every foreign merchant trading at Canton one of the thirteen Hong merchants had to be security, and through him alone, both in regard to what he sold and what he bought, could the foreigner transact business. . . . The exactions levied on foreign traders throughout this period were continually the subject of protests, and the more glaring attempts to prejudice the trade for the benefit of the Chinese officials could only be remedied by threats to withdraw the ships and their consignments." The foreign merchants, both European and American, continued to do business as best they could under sufferance until early in the nineteenth century, when England made various attempts to improve matters by sending missions to Peking. The Imperial Court received two of these missions, but treated the British representatives as vassals from dependent States, and gave them no satisfaction. In the second case the "Son of Heaven" demanded that his British visitor perform the kowtow, an obeisance from an inferior accomplished by kneeling and knocking the head humbly on the ground. Needless to say, this was refused and the audience came to nothing. The third mission under Lord Napier in 1834 was also a complete failure. The Emperor remained aloof and unapproachable, and the Englishman was treated with disdain by the Viceroy of Canton, who refused absolutely to deal with him save through the Hong merchants. Difficulties and indignities of this nature continued until the breaking out of the so-called Opium War between China and Great Britain in 1839. The latter Power now employed force instead of diplomacy and seized a number of the Chinese ports besides blockading Canton. This war terminated in complete defeat for the Chinese, who in 1842 were forced


SIBERIA
EMPIRE OF MONGOLIA
MANCHURIA
CHINA
Desert of Gobi
YELLOW SEA
EASTERN SEA
CHINA SEA
Gulf of Pe-chi-li
Gulf of Tong-king
FRENCH INDO-CHINA
SIAM
BURMA
TIBET
Formosa (Tai-wan)
Hainan
Niu-chuang
PEKING
TIENTSIN
Tsi-nan
Nanking
Chin-kiang
Shanghai
Su-chau
HANG-CHAU
Ning-po
HAN-KAU
Kiu-kiang
Chung-king
Chang-sha
FU-CHAU
Amoy
CANTON
Tropic of Cancer

ALIEN SPOTS IN CHINA

Cities outlined in red contain foreign concessions and settlements

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Scale, 240 English Statute Miles to One Inch to sign the Treaty of Nanking and to pay an indemnity of $21,000,000.

The tables were now turned, and from this time on any high-handedness displayed was no longer on the part of China. The foreigners had learned their lessons and proceeded to arrange matters so that a return to their previous condition of existing by tolerance should no longer be possible. The Treaty of Nanking declared five Chinese ports, Canton, Amoy, Foochow, Ningpo, and Shanghai, open to all foreign traders and arranged for their unrestricted liberty of residence, and for the supervision of commerce by foreign consular officials. It also framed a definite schedule of customs duties, which were to be collected by foreigners and which could not be arbitrarily increased by the Chinese, and specially provided that any privileges or immunities thereafter granted by the Emperor to the citizens of other foreign countries should automatically be extended at the same time to the British. This is the "most-favored-nation clause" that has since become the basis of intercourse between China and most other countries. In 1844 Caleb Cushing was sent by the United States to China to negotiate a treaty, which contained the first definite statement as to extraterritoriality, the great bone of contention between the Chinese and the Western Powers, all of whom immediately proceeded to make similar treaties. This consists essentially in the declaration that foreigners committing crimes in China are to be tried by their own courts and are not to be subject in any way to the courts of China. It also provides that, when a controversy arises between a foreigner and a Chinaman, the case shall be tried by a court of the defendant's nationality, a representative of the plaintiff's country being permitted to attend and watch the proceedings in the interests of justice. This agreement virtually created a State within the State, especially as the system of concessions was inaugurated at the same time.

Mr. Chi Chen-wang recalls that the concessions were originally designated as a matter of expediency:

> "Their purpose was to provide areas where a handful of 'barbarians' might live by themselves, according to their strange way. They were, and still are, legally Chinese territory, and the foreign land-owners have to pay rent to the Chinese authorities." He then goes on to show that the Chinese for a long time were not especially antagonistic to the concession idea, but that with the growth of a national consciousness the indignity of their position has become fully apparent to them. While conceding that "the Treaty Powers refused to be subject to Chinese laws on the ground that the Chinese system of law was not compatible with Occidental ideas of justice . . . and that its administration was arbitrary, uncertain, and often fraught with corruption," he insists upon the "unequal" nature of the arrangement, "since it is inconceivable that any of the Powers would grant China the privilege of carrying her own laws for the governing of her nationals residing in their territory. There is no denying the fact that if China was in a position to withstand the demands of the Treaty Powers, extraterritoriality would never have been written into the treaties." "If extraterritoriality meant no more than this," he continues, "it would not have been such a cause of irritation and ill-feeling between China and the Treaty Powers. In actual practise consular jurisdiction does not only apply to cases involving foreigners, but also to cases where only Chinese are involved. In the Shanghai International Settlement, for example, if a Chinese commits a crime against another Chinese he is tried in a mixed court, where a foreign assessor not only presides over the proceedings with a Chinese justice, but dominates the proceedings. In cases involving both Chinese and foreigners, the Chinese assessor is still more dominated by the foreign justice and is only a figurehead."

The various special privileges that have grown up in connection with foreign concessions, and that have proved most galling to the Chinese, were made the subject of a memorandum submitted by China to the Peace Conference after the war. In submitting these questions to the Conference the Chinese delegates characterized them as "hindrances to China's free development," and asked that they be removed "in conformity with the principles of territorial integrity, political independence, and economic autonomy which appertain to every sovereign State." The principal points made in this petition are ably summarized in the article by Chi Chen-wang. He says:

> "Chinese residents in the concessions can not be arrested without the consent of the consular authorities. In this way Chinese fugitives from the law find ready shelter in the concessions and can not be reached before warrants are approved by the foreign authorities. Thus China has lost plenary jurisdiction over its own citizens residing, or, in the case of fugitives, finding shelter in the concessions, altho the original purpose of extraterritorial privilege was meant for the sole protection of foreigners." "Consular jurisdiction," he avers, "has numerous other drawbacks. The diversity of laws, the lack of jurisdiction over witnesses, the distance of consular courts from the points where disputes arise, the incompatibility of the dual duty of the consuls as the protectors of the interests of their respective nationals, and as the impartial judges of their compatriots—these and other inherent difficulties make the application of the principle of extraterritoriality exceedingly cumbersome, slow, and often inequitable." He cites as a "further grievance the Chinese allege against concessions" the fact that "China has lost her right of eminent domain by the existing regulations governing these concessions, for Chinese troops are denied passage through what is supposed to be her own territory." He states that "within the concessions the Chinese are beginning to feel the discriminations that have been made against them. Their chief complaint is that they have been deprived of the right of representation in the municipal councils without being relieved of the obligation of paying taxes. The Municipal Council in Shanghai represents a handful of foreign 'rate-payers,' the Chinese being represented only by an advisory committee of three delegates." He goes on to say that the Chinese Government merely asked the Peace Conference for certain modifications of these anomalies designed to give the native element greater representation, and a more nearly equal status, and to afford the home authorities an increased jurisdiction over its own nationals and more latitude in the handling of criminals. "But the Powers looked upon these proposals as insolent, and as usual told China to set her own house in order before approaching the Powers for the restoration of her sovereign rights. Now, with the Nationalist Government of Canton in the ascendency, nothing short of absolute abolition of the concessions and extraterritoriality will satisfy the aspirations of the Chinese people."

Among other "hindrances" that have grown up through the inequalities inherent in existing treaties, the Chinese delegates to the Peace Conference laid special emphasis upon foreign spheres of influence. These consist of special preferential rights or trade advantages granted by China to certain Powers in certain zones, which tend to give these Powers both the economic and political domination over such areas, some of them of enormous extent. With regard to these spheres, many of which were originally obtained under what amounted to duress, the Chinese claim that they not only undermine China's sovereignty, but are the cause of dangerous "economic antagonisms" among the foreign nations themselves. Other factors of dissatisfaction prominently mentioned in the petition are (a) The retention in China of foreign troops and police originally introduced by certain nations for "the purpose of preserving law and order" after the Boxer uprising in 1900, and (b) the maintenance of foreign post-offices and wireless stations on Chinese soil.

These protests, many of them conceded to have considerable justification, have not gone altogether unheeded, altho, much to China's disappointment, they led to no action at the time. The matter became the subject of considerable discussion among the Powers, and as a result a Commission consisting of representatives of twelve nations—the United States, Great Britain, Belgium, Denmark, France, Holland, Italy, Japan, Norway, Portugal, Spain, and Sweden—was created in 1925 to consider the entire subject of extraterritoriality and report. The work of this Commission was much hampered by the fact that its traveling committee, charged in 1926 with the investigation of Chinese judicial methods throughout the provinces, was unable to visit certain sections of the country on account of disturbed political conditions, and also by reason of the flat refusal of the Canton authorities to have anything to do with the Commission "on the ground that extraterritoriality should be immediately abolished without investigation." The Commission has nevertheless performed a large amount of useful work and drawn up a voluminous report of conditions. It has also made certain recommendations looking to the curtailment of foreign jurisdiction in China and the ultimate abolition of extraterritoriality, when the Chinese Government shall have assumed a more stable form and have made changes in its judicial procedure that are deemed essential by the Commission. How or when the changes indicated will be put into effect is now highly problematical, but the work of the Commission is at least an evidence of good-will on the part of the Powers, and of a genuine desire to correct the inequalities of which China is complaining.

RUSSIA'S RED HAND IN CHINA

NOW THAT THE ANCIENT DRAGON of Cathay is stirring throughout his huge bulk and showing unmistakable signs of waking from his age-long sleep, the nations of the West are asking one another just what has produced this sudden intense energy on the part of a people that for years beyond counting has been the typical exponent of a policy of masterly inactivity. It is, of course, evident that the underlying cause of much that is now going on in the mysterious realm of Chinese politics is due to the absorption by young China, especially by the intellectual element, of Western ideas as well as to the facilities for the rapid dissemination of these ideas by the physical means of communication also imported from the West. But there is seemingly coupled with this a second factor, an alien and sinister element that has hitherto been lacking in the attitude of the Chinese toward the stranger within his gates. To those who are more or less behind the scenes in the unfolding of the drama that now occupies the Far Eastern stage it is apparent that something more is involved than the mere repercussion upon the forceful West of the century of effort it has devoted to the stirring up of this section of the slumbering Orient. The voice that we hear protesting against unequal treaties and demanding the abolition of foreign concessions, extraterritoriality, and the like, is clearly the voice of China herself, but there is much to indicate that the hand that controls a goodly part of these manifestations is the subtle hand of the Slav.

In an interesting volume on new developments in China, "Why China Sees Red" (Dodd, Mead & Co.), the author, Putnam Weale, who has lived many years in the "Flowery Land" and written extensively about its life and customs, tells us that Bolshevism has been actively engaged in fomenting trouble between John Chinaman and his Western friends. As he informs us:

> "The Chinese, who probably of all people in the world are the least concerned about anything taking place beyond the limits of their own territory, had in 1919 and again in 1920 been surprized out of their indifference by a Bolshevik offer that seemed in curious contrast with what Soviet Russia was doing elsewhere. Briefly, Soviet Russia had offered to abolish all those things which had prest on China in the past and had been imposed on her by Czarism, and for no other reason than that Soviet Russia loved China and wished to show her that the world-republic had at last arrived. In return for formal recognition Moscow promised to give up the Boxer indemnity, the settlements in Chinese treaty-ports, extraterritoriality and tariff restrictions, besides converting the Chinese Eastern Railway into a purely commercial enterprise which China would be able to buy out entirely—not at once, of course, but in a future always slightly removed from any suggested date."

This offer, it seems, was pigeonholed by the Chinese Foreign Office, which was also deaf to the overtures of the Red emissary, Yourin, who was shortly dispatched to Peking to plead for recognition. He was followed in 1922 by Joffe, who interested Peking officials to some extent in Soviet ideas, but failed to secure any definite action. Joffe was succeeded by Karakhan, who, by virtue of lavish baksheesh and an open threat to recognize Manchuria as a separate State if matters did not come to a head, was able in 1924 to complete a treaty with China which secured her recognition of the Soviet Government. This recognition, says Mr. Weale, "was the goal toward which the Soviet efforts had been directed." Karakhan now took up his abode in the former Imperial Russian Legation, where he boldly flew the Red flag "between the Union Jack" of England, his neighbor "on one side and the Stars and Stripes on the other, and prepared to dispossess both flags of all their rights," and Mr. Weale adds:

P. & A. photograph

THE RUSSIAN BRAINS OF THE CANTONESE

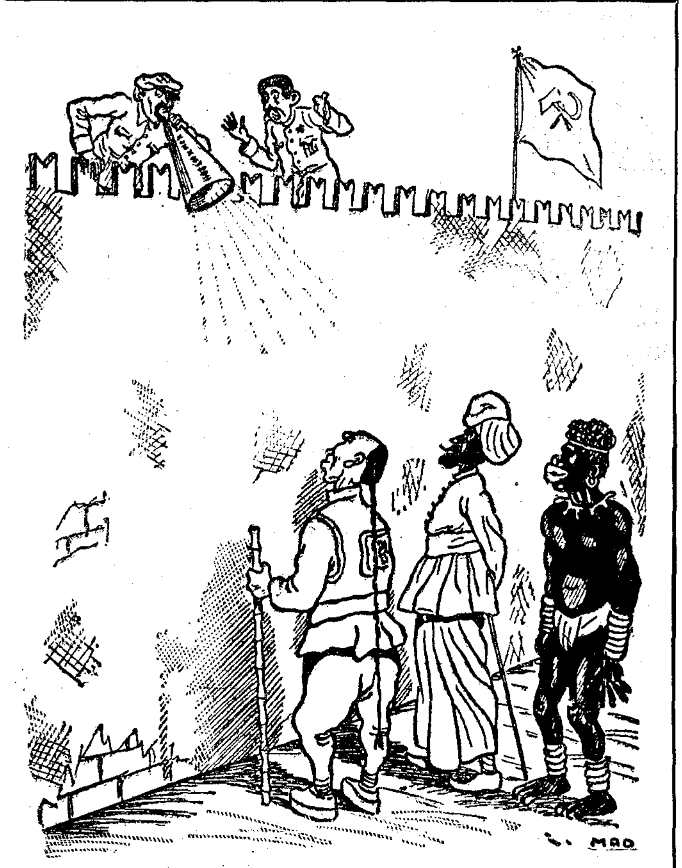
Left to right the Russian, Michael Borodin, chief adviser of the Cantonese Army and Government; another Russian adviser, name unknown; General Stallen, Russian Army officer; and, next to him, bareheaded, Gen. Chiang Kai-shek, commander-in-chief of the Cantonese Army.

> "Utilizing this vantage ground for further advances was child's play, particularly when Karakhan was able to substantiate his claim to the titular deanship of Peking diplomacy, because he was the only ambassador in a corps of ministers plenipotentiary. Speaking from such a platform, his voice became not only the voice of authority but the clarion notes of a prophet who foretold such vast changes in the fortunes of the Chinese people that even the great middle party, which does nothing but sit and wait, hoping for the best, but always prepared for the worst, began to wonder if Sovietism was not really a thing of transcendent power."

Mr. Weale then details how the wily Reds proceeded to get in touch with many quarters that had been neglected by the other nations, carrying on their propaganda both by pen and by word of mouth. He declares that: "Altho exaggerated stories have been set in circulation regarding the all-pervasiveness of this work, there is no doubt that China has been the scene of a maximum Bolshevist effort." He tells how "the Russians frequented the tea-houses and restaurants and by daily conversations with the well-drest multitudes" instilled the idea of the near approach of momentous events. He shows further how Karakhan made himself the friend of radical students and professors and "from the vantage ground of the diplomatic quarter" was "able to deal smashing blows at the policies of other Powers." Meanwhile the Soviet was not idle in the South. Mr. Weale informs us that:

> "It was now freely reported on all sides that Soviet Russia had

commenced spending money among students as a counter-offensive to the Japanese railway advance in Manchuria. Certainly the radical wing of every organization was being methodically drilled by new drill-masters in a new technique." He then relates that in Canton, the capital of Southern China, the blandishments of Russian agents found ready acceptance and that the late Dr. Sun Yat Sen was so captured by "a reasoned explanation of the aims and objects of the Soviet State that he decided to admit a Chinese Communist party into the bosom of his own Kuomintang (the Chinese radical party). . . . Dr. Sun at once saw that this Russian doctrine, behind its high-sounding phrases, was primarily a weapon for acquiring what was essential to human success—force." For all their denunciations of imperialism and capitalism "it was clear to the subtle Chinese mind that Sovietism took its stand on the same ground." This was force stated in a new way, but force, nevertheless, and that was what South China needed to oppose the armaments of the North, against which it had been vainly battling for fourteen years "with words and yet more words." So Sun Yat Sen threw in his lot with the Reds, and altho he "was too sick a man when he came to Peking to die in 1925 under the shadow of the Chinese Kremlin, to whisper more than a few words, those words were his political testament. It became a sacred duty to insure the apotheosis of one who claimed Lenin as his spiritual guide by bolshevizing Canton as no other place in China. In one agent at the head of the Canton Soviet, Borodin by name, Moscow had a tower of strength, for the man was logical and daring and supplied what is always lacking in China—the technique of leadership." The Red influence, thus introduced, proceeded to intrench itself, says Mr. Weale, throughout Southern China. But Soviet doctrines did not prove altogether attractive to the Chinese mind. The Russians found it expedient to abandon the preaching of pure Bolshevism and to concentrate their attack on "anti-imperialism and the end of the unequal treaties." "The stuff that was swallowed in Europe," writes Mr. Weale, "was not very suitable for the Chinese people. With all men more or less equal and locked together by a highly developed guild system which had used syndicalism as a weapon for more than 2,000 years, the adherents of Karl Marx were at a disadvantage."



THE RED PROPAGANDIST

THE MAN WITH THE MEGAPHONE: "You slaves, why do you not get rid of your enslavers?"

A VOICE FROM NOWHERE: "Have a care, comrade, lest the Russian people themselves hear your words."

—*Rul* (Berlin).

According to Mr. Weale, Bolshevism has prospered mightily in the outlying portions of China's vast domain. He considers this, in fact, to be Moscow's chief political gain. "In Outer Mongolia," he writes, "which is geographically the same region as Trans-Baikalia, they have now so entrenched themselves by using Russified Buriats that the capital city of Urga is to-day nothing but a Soviet seat." He states that a project to link up this whole region by means of a railway has been decided upon, which will give the Russians the dominating influence in this part of China. "The Young Mongol party, with whom the Soviet Government have allied themselves, is not only in power, but has taken up with ardor the militarization scheme prepared for it in Moscow." He estimates that the Mongolian Soviets will shortly possess a "mobile force of from thirty to forty thousand men, a serious enough factor in any conflict which may arise beyond Lake Baikal."

He goes on to say that "the proximity of Mongolia to Peking and the fact that the barrier region from Kalgan to Kansu—a stretch of one thousand miles—is in the hands of Feng Yu-hsiang, are factors in coming history which can not be ignored; for the Christian general, like the Whampoa Military Academy of Canton, has Red military instructors and is sending many young officers to Moscow, while the ammunition road to Russia is wide open night and day and is crowded with his motor-trucks." He concludes that "Manchuria in Chang Tso-lin's hands is the only thorn in the side of Bolshevism and China's only defense against a growing military and political envelopment." He reasons that the Northern war-lord's hatred of the Reds is natural enough, for "no Czarist dreaming of a restoration in Russia could be more bitter about the Soviet rule, not because he has studied their principles, but because he believes them to be treacherous and unscrupulous and ready to stab him in the back the moment they dare. He recognizes that his dominion will be dissipated overnight if the Manchurian population becomes infected with the spirit of Communistic revolt. For him there is a real peril. His territory is impinged upon both in the West and the East by a Red belt—not to speak of the Amur River—while the Chinese Eastern Railway, in its thousand-mile course through the heart of his country, gives an easy road for subversive ideas, a road which he himself was forced to open by a special Soviet Manchurian railway convention when he was struggling to the death with Wu Pei-fu."

That the work of Christian missions has in some degree paved the way in China for the doctrines of Lenin is one of the conclusions reluctantly arrived at by Mr. Weale. He holds that: "If Chinese educationalists have been at fault in advocating radical measures ill-suited to the genius of the people and calculated to keep the student body in uproar, foreign educationalists have been equally to blame. Many American missionaries have acquired an unfortunate notoriety in this respect which has made their fellow countrymen engaged in trade recognize them as an evil which should be restrained. It is monstrous to ruin youths by teaching them doctrines which are only valid if they are based on a groundwork alien to Chinese character and tradition. To find that Christianity should in recent months have become in China a synonym for Bolshevism is surely a supreme irony." He deplores the fact that the Y. M. C. A. in China, through the Chinese committees that control its work, has "become concerned with political education and agitation," thus fanning "the flame of discontent." He considers that the encouragement given to radicalism "by foreign supporters can only be excused on the ground that what is taking place has been misrepresented to them. So-called Christian colleges have likewise become hotbeds for political propaganda, arousing grave apprehension as to whether it is possible to apply so-called Christian methods to education in Asia without bringing forth a strange new bloom of Bolshevism."

HATCHING WORLD REVOLUTION IN CHINA

THE CHINESE AUTHORITIES dare not dispute the will of the Russians, who claim to be working in China to help the Chinese toward independence, but who, at the same time, we are told, shout to the world that they are setting the stage in that country for the world revolution. Michael Borodin is the master of the situation, according to a letter from a foreign resident of Hankow to the London *Times*, who alleges that Borodin's word is law, and that he "pursues a purely Bolshevik policy of war against capitalism, religion and the agrarian revolution." This informant goes on to say:

> "When Borodin arrived at Hankow he brought a number of important propagandists. They seemed to descend from the blue and now the two hotels are full of them. Mr. Karakhan, the former Soviet Ambassador to Peking, is expected, and Captain Langovoi, military attaché, and Mr. Vorskoff, the Chinese Dragoman, are already here and are treated as guests of the Government.
>
> "Mr. Plitchin, the Soviet Consul, has become an important personage. The Chinese authorities dare not do anything against his will.
>
> "Borodin has installed a regular cheka, staffed with Koreans, because they know Russian and Chinese and have passed their apprenticeship at Vladivostok.
>
> "Anti-Christian propaganda is conducted by efficient Soviet agents, specially trained in Moscow. Some wild man interrupts divine service and declaims against religion and imperialism. Then the soldiers desecrate the building and in place of the holy ornaments on the altar put a portrait of Sun Yat Sen."

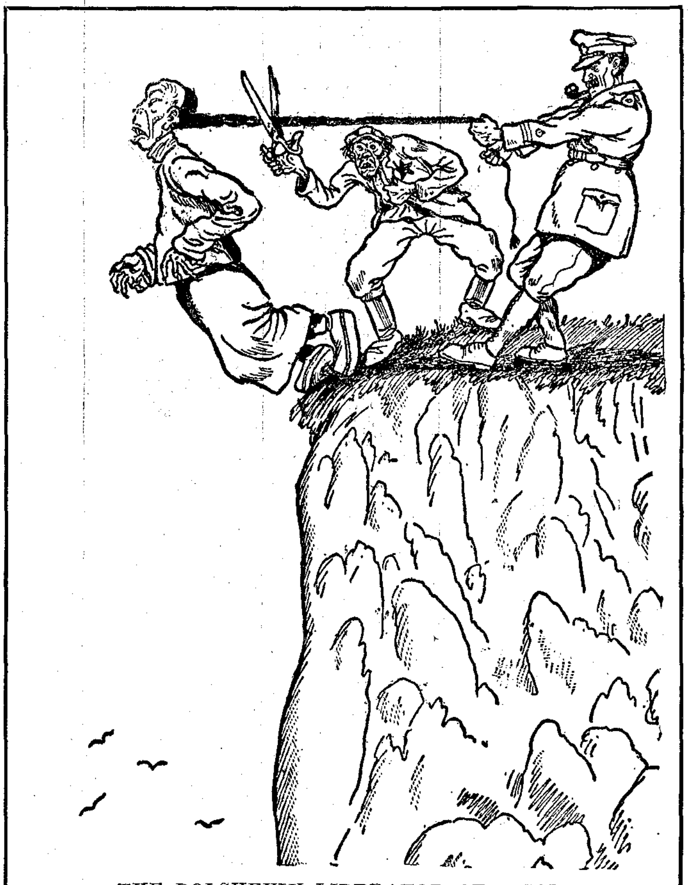
The official Moscow *Izviestia* publishes a recent speech of N. Bukharin, the new President of the Third International, in which this "leader of the world revolution" said:

> "One of the main lines along which the world revolution proceeds is the fighting Chinese proletariat. Comrades often ask whether we have not made a mistake betting on the world revolution. My answer is that the world revolution not only will come, but that it has already come, that it is a living fact. It is a great mistake to think that the world revolution is an instantaneous stroke which must light 'the world fire' in the twinkling of an eye. It is stupid to believe that there is a mystical 'hour' when its Majesty the Proletariat will overthrow the ruling classes and come to power. The international revolution is an enormous process which will be going on for scores of years. And this process is already under way. Is the Chinese revolution not a part of this enormous process? The world revolution will be ended when it triumphs in all countries. It is then that its circle will be completed. Meanwhile, we are standing in the very center of the world's revolutionary events, and it is only idiots, only blind fools, who fail to realize it. The Chinese revolution is the depot of the world revolution; it is the rear force of the Union of the Socialist Soviet Republics."

Russian anti-Bolshevik editors tell us that in the past two years the Bolshevik elements in Canton have become stronger. They assert that the Cantonese follow the same antireligious policy as prevails in Moscow, that they Sovietize education, that they "inculcate Red ideas into the Chinese mind." Moreover, it is said, the Kuomintang party which rules in Canton contains a powerful Left wing, composed of the Chinese Communists who give allegiance to the Third International of Moscow. The Cantonese Army, they inform us further, is organized along the lines of the Moscow Red Army, with officers trained by Russian military experts and with Kuomintang, or simply Communist, commissars controlling these officers and directing Red propaganda among the soldiers.

Chiang Kai-shek, the new commander of the Cantonese troops, they maintain, is surrounded by Russian "advisers," who play a very important rôle in his headquarters. It is characteristic, indeed, it is averred, that the Soviet Government has recently permitted the Red officers who are out of jobs to join the ranks of the Cantonese Army. These editors point to the fact that the recent victories of this army have been hailed by the Soviet press as "the victories of the revolution," and as the "greatest step toward the victory of the world proletariat." It is also asserted that the immediate purpose of the Bolsheviks is not to introduce full-fledged Communism in China—they realize that is impossible—but to assist the Chinese in expelling the foreigners.

By the treaties which Soviet Russia concluded with China in 1924, it is related, the Moscow diplomats granted to the Chinese all they wanted. They gave up the "unequal treaties," which conferred important privileges on Russians residing there, they gave up the capitulations and ceded Russian concessions to the Chinese. All this, it is maintained, was done in order to convince the Chinese of Bolshevik friendship and in order to egg the Chinese on against other foreign Powers who did not follow the example of Moscow. The anti-Bolshevist *Vozrozhdienie* (Paris) says:



THE BOLSHEVIK LIBERATOR OF CHINA

THE MOSCOW PROPAGANDIST: "You poor chap, I will free you in a minute from these cruel imperialists."

—*Rul* (Berlin).

> "To give in to the Cantonese, who are so closely tied to the Bolsheviks, would mean to give the devil a finger in order to enable him to seize the whole hand. To give the helping hand to the Northern war-lords would mean, on the contrary, to help order against the threatening chaos. This would be an act of wisdom on the part of the Powers interested in Chinese affairs."

In reviewing Soviet-Chinese relations in the Paris *Revue des Deux Mondes*, Maurice Lewandowski relates that Dr. Sun Yat Sen, who established his own government at Canton in 1923 and manned it with members of his Kuomintang party, was one of the first to fall under the Soviet influence and quotes the late Dr. Sun as having said on January 1, 1924: "Now, as the result of Bolshevik propaganda, all Chinese students have been won over to the revolutionary idea. Our party must therefore adopt as its basis the longing of our people for the revolution." This French commentator further advises us that Dr. Sun exchanged most friendly letters with Lenin and with Lenin's envoy in China, L. Karakhan. It is charged also that he displayed his admiration for Soviet Russia in every possible manner and received Bolshevik propagandists as welcome guests.

4700 YEARS OF CHINESE HISTORY

THIS graphic chart is prepared by Thomas Francis Carter and copyrighted by Ginn & Co., and is used here by their courtesy. "A study of this chart," says *Asia* Magazine, "will reveal that the debt of European civilization to China is of staggering weight. It is to China that we owe many of the objects in daily use among us." The almost unimaginable antiquity of China, which makes the discovery of America and the Crusades appear as recent events, is made very striking here.

Date B.C.	*Important Names and Events of Western History*	*Character of Period and Parallelism with Western History*	*Literature*	*Chinese Dynasties*	*Art*	*Inventions*	*Important Names and Events of Chinese History*	*Date B.C.*
2800		LEGENDARY PERIOD China's early legends show a clear idea that civilization was an evolutionary growth. Each legendary emperor is connected with the invention of some one of the arts of civilization.					Fu Hsi	2800
2700							Huang Ti	2700
2600		TRADITIONAL GOLDEN AGE The three great emperors, Yao, Shun, and Yu, whose dates correspond roughly with the traditional dates of Abraham, Isaac, and Jacob, are regarded as the great founders of the Chinese nation. The orthodox traditional view regards the history of this era as altogether authentic, while a modern school of critics finds the social philosophy of a later date carried back to the Golden Age.		FIVE EMPERORS	Neolithic remains found in Honan and elsewhere show in stone and pottery the prototypes of the bronzes of the Chou Dynasty.			2600
2500								2500
2400								2400
2300							Yao Shun Yu	2300
2200								2200
2100								2100
2000						SILK culture was known in China from *prehistoric times.*		2000
1900				HSIA				1900
1800								1800
1700							T'ang	1700
1600								1600
1500		Little is known of the Hsia and Shang Dynasties except the names of kings. The earliest archeological remains, some bronzes and some oracles written on tortoise shell, probably belong to the end of this period.	The earliest extant writing dates from the Shang Dynasty. It consists of omens written on bone and tortoise-shell.					1500
1400				SHANG OR YIN	The earliest bronzes extant date probably from the end of the Shang Dynasty.			1400
1300								1300
1200			Beginning of lyric poetry later collected in the odes.				Wen Wang	1200
1100	David Solomon		BOOK OF CHANGES A primitive book of divination.				Wu Wang	1100
1000		AGE OF THE CLASSICS The Chou Dynasty in China corresponds to the Dynasty of David in Israel. Each covers the period of the nation's cultural glory, the time when the classical literature was produced which all the later generations revered. Wen Wang and Wu Wang correspond roughly to David and Solomon, founders of the dynasty and rulers of a united country, after whom the country was divided.						1000
900			*Early historical writings* on which the BOOK OF HISTORY was later based.					900
800				CHOU	BRONZES The Chou Dynasty produced China's finest bronzes. Being used for ritual purposes, they conform to certain traditional types.			800
700	Founding of Rome		AGE OF GREAT CLASSICAL LITERATURE LAO-TZU Philosopher of Mysticism					700
600	Babylonian Captivity							600

Date B.C.	*Western History*	*Character of Period*	*Literature*	*Chinese Dynasties*	*Art*	*Inventions*	*Chinese History*	*Date B.C.*
500	Buddha Marathon	The latter part of the Chou Dynasty corresponds more closely to classic Greece, developing great literature and philosophy during the period of small warring States which yet retained the feeling of being one people.	CONFUCIUS Historian, Philosopher, Practical Guide				Lao-Tzu Confucius	500
400	Peloponnesian War Socrates		METI Apostle of Universal Love Collection of sayings of Confucius in the Analects	CHOU		Magnetic properties of LOADSTONE mentioned.		400
300	Alexander		MENCIUS Practical Philosopher			SILK export to Europe begins. Mentioned in Aristotle.	Mencius	300
200		AGE OF UNIFICATION Ts'in Shih Huang, like Alexander of Macedonia, unifies the empire.	Attempted destruction of Classical literature.	TS'IN	Scythian and other Western influences begin to effect changes in bronze work, especially in animal designs.		Great Wall Burning of Books	200
100	Conquest of Greece by Rome	ERA OF WIDE EMPIRE The Han Emperors, like those of Rome, brought the whole world as it was known to them, civilized and barbarian, under one rule, in which comparative peace reigned and civilization was able to move forward. Literature, however, as in the days of Rome, showed little originality and looked always back to the greater age that was past.					Szu-Ma Ts'ien Historian Wu Ti, Emperor	100
0	Julius Cæsar CHRIST		The Han Dynasty restored the classics, but was a period of little originality in literature. It produced great historians, dictionary writers, and students of antiquarian research.	HAN	Beginning of stone sculpture, archaic but vigorous. Few sculptures in the round, but many bas-reliefs of this period have been found.			0
100						PAPER invented by Ts'ai Lun.		100
200					BUDDHIST AND GRECO-INDIAN PERIOD All art, especially sculpture, deeply affected by Indian and semi-Greek influence.	Earliest extant PAPER.		200
300	Constantine	THE DARK AGES The Han Empire, like that of Rome, fell through internal stagnation and barbarian inroads from the North. In the four centuries of anarchy that followed classic civilization was not as completely destroyed as in Europe. The advance of Buddhism corresponds closely to the advance of Christianity in Europe.				Earliest mention of TEA.	The Three Kingdoms	300
400			Period of comparative silence.		KU-K'AL-CHIN Father of Chinese painting.	Use of paper general throughout China and E. Turkestan.		400
500	Fall of Rome			SIX DYNASTIES	SCULPTURE Under the Wei Dynasty and under strong Buddhist influence, the period of China's best sculpture begins.	References to "south pointing chariot," probably referring to COMPASS.		500
600	Mohammed					Eggs of SILK worm carried to Constantinople.		600
700		AGE OF RENEWED VIGOR AND NATIONAL GREATNESS The T'ang Emperors, like Charlemagne, restored the ancient empire, an empire invigorated by new blood, inspired by new religion, broadened by new cultural contacts with the outside world. This was China's greatest period of national expansion, in poetry and in art.	LYRIC POETRY The coming of outside influences and the break with iron-bound traditions brought a rejuvenation which showed itself in China's greatest period of poetic expression.		PAINTING The T'ang Dynasty was probably China's greatest period of artistic expansion, especially in painting. It can be judged, however, only by copies and by literary references as few, if any, original paintings of this period remain.	Gradual evolution of PORCELAIN from pottery. GUNPOWDER used for fireworks.	T'ai Tsung, Conqueror	700
800	Charlemagne			T'ANG		PAPER crosses to Arabic domain at Samarkand. Earliest block PRINTING (770).		800
900				FIVE DYNASTIES		First printed BOOK (868).		900
1000		THE CLASSIC RENAISSANCE The age of cultural greatness and national weakness. The renaissance of classical learning came earlier in China than in Europe because the classics had not been so thoroughly destroyed by barbarian inroads.	Period of philosophic, scientific, and historical writing, most closely approaching modern Europe in spirit.		PAINTING The great traditions of the T'ang Dynasty continue, and the finest Chinese paintings now extant belong to this period.	PRINTING of the classics (953). Earliest extant PORCELAINS.		1000
1100	Norman Conquest			SUNG KIN		MOVABLE TYPE. Clear description of COMPASS applied to navigation.		1100
1200	Crusades			YÜAN (MONGOL)	PORCELAIN The earliest true porcelains extant are from this period. They show great perfection of form, but less variety of design than the later dynasties.	GUNPOWDER for warfare (hand grenades). PAPER reaches Europe.	Chu Hsi, Philosopher	1200
1300		AGE OF PAN-ASIATIC EMPIRE The crusades and the Mongol conquests brought China and Europe face to face, and made for China's inventions an opportunity to influence the awakening life of Christendom.	Beginning of fiction and drama.			COMPASS in Europe. PRINTING in Persia and Egypt. Earliest extant MOVABLE TYPE.	Kublai Khan	1300
1400	Renaissance					Silk culture introduced to Western Europe. First GUNPOWDER in Europe. Metal TYPE in Korea (1403).		1400
1500	Discovery of America Reformation	AGE OF SECLUSION AND ARRESTED DEVELOPMENT China, which up to this time had been far ahead of Europe in culture, stood still while Europe entered upon its period of greatest advance.	Ming period continues the Sung traditions, but with less originality and vigor.	MING	Great expansion in porcelain making and increased variety in color and design.	GUTENBERG Porcelain making reaches Venice.		1500
1600								1600
1700		AGE OF CONFLICT AGAINST WESTERN AGGRESSION China, though compelled at times to yield to Western force, opposed the dead weight of her power and the force of tradition to all attempts at Westernization.	Encyclopedic research in ancient literature. Little originality except in literary criticism.		Greatest expansion of the porcelain industry. Export of porcelain to Europe, and European manufacture of porcelain begins.	TEA in England. High tide of China's PORCELAIN making.	Kang Hsi	1700
1800	French Revolution		Translations and adaptations from Western literature.	CH'ING (MANCHU)	Western influence has thus far been in the main destructive of almost all forms of art.	Chinese method of PORCELAIN method reintroduced into Europe.		1800
1900						India PAPER and PAPIER-MACHE introduced to Europe	T'ai Ping Rebellion	1900

MIGHTY CHINESE WAR-LORDS AND CIVILIAN PATRIOTS

IN A BARE BEDROOM in a commonplace two-story modern dwelling-house in Canton—a bedroom which also served as a work-room—sat an earnest and unassuming young man in an officer's uniform without insignia. Just "a pleasant-looking young man" he appeared to an American visitor, yet he was already spoken of as the "master of half of China," and since then he has shaken the world—or at least given it a tremor—by his victories in the Shanghai region. That "pleasant-looking young man" may be set down as "Number One" in war-torn China's latest military and political "Who's Who." The roll-call is headed by four leaders of belligerent Armies, some of whom seem bent on following the example of the Kilkenny cats, while others keep the world guessing with their occasional alliances, or rumors of alliances, followed by ruptures, or rumors thereof. It is not easy for Americans to "get the hang" of these embattled generalissimos by their names—those bewildering Chinese names!—but THE DIGEST hopes, by picturing the men behind the names as human beings, to clarify the confusing Chinese situation for its readers, and throw into relief the pulsating human interest that really belongs to it. Then the names will "come easier," and it will be possible to follow what may yet prove to be an all-important development in the history of life on this planet, without thinking fretfully of a feud between rival laundries. First, it will help to divide the four embroiled war-lords into two classes, roughly speaking. For two of them are described as old-fashioned, feudal, territorial chieftains of the self-made and self-seeking school, while the other two are credited, credibly enough, with broadly national and liberal aims, looking to the emancipation, education, and uplifting of the Chinese peasant, and the establishment of an enlightened and progressive system of government for the whole country. Altho the purposes of the latter pair look much alike on paper, they have hitherto operated quite independently of each other. Up to this writing, no geographical contact between their forces has been possible, and the question of a possible eventual alliance between them has been merely food for academic conjecture. One of these interesting figures is Feng Yu-hsiang, whom Americans find it more convenient to speak of as "the Christian General," because that catchy phrase is easier to remember and pronounce than his name. The other one is our unassuming young man of the bare bedroom, the most recent, most active and most sensationally successful of China's belligerent quartet—none other than Chiang Kai-shek, commander of the Cantonese revolutionary forces, whose recent northerly sweep has brought him an important stage nearer to the "Christian General's" bailiwick up Mongolia way, inland from Peking. This is intensifying the outer world's interest in Feng Yu-hsiang, commander of the "People's Army," and makes it worth while to recall a description of him penned by Anna Louise Strong for *Asia* Magazine, and quoted in THE DIGEST some months ago:

International Newsreel photograph

THE CANTONESE CONQUEROR

Gen. Chiang Kai-shek, whose victories in his northerly invasion have placed him at the forefront of China's wrangling war-lords.

> Feng I found talking already in terms of decades. A stolid man, tall and strong, he recited his program with a bored but courteous air. I knew from his secretary that he had been up since four in the morning; for he works like a horse, steadily, methodically and apparently without excitement or high tension. Somewhere beyond the little reception-room in which he received me—a room with mud walls and a mud floor covered with matting, created in the past few weeks by Feng's own soldiers—the morning's pile of telegrams awaited him, from Chang and Wu, from advisers in Peking and from semisubordinate generals in allied provinces. For all China behind me was seething with the beginnings of the latest civil war. Wu had locked horns with Chang, and the burning question in every one's mind was, "What will Feng do?" To the peasant army of Feng the possession of Peking is not essential, tho it may give prestige; the essential thing for Feng, as his action showed, was to finish communications across the great roadless spaces, and thus build a self-subsistent domain.

Be it noted that Miss Strong has boiled down the names of the warring Generals—or Marshals, to give them their full dignity—to one syllable apiece, for the edification of American readers, and this device has the merit of simplification, altho she confesses that it would scandalize the ceremonious Chinese. "Feng," of course, is the "Christian General," while "Chang" and "Wu" are the two feudal old-timers, Marshal Chang Tso-lin and Marshal Wu Pei-fu, of whom we shall have descriptions presently. To continue:

> And so Feng had retired twenty-four hours into the desert to engage in road-building, in an atmosphere of profound peace and aloofness. He had answered Chang's telegram demanding information about his plans by the calm statement that he expected by his new motor-road to go yet twenty-four hours farther beyond the railroad and the telegraph, and that he expected "men of virtue to keep the peace in China."
>
> It was my unfamiliarity with Chinese self-depreciation that led me to ask Feng a useless question, "How many provinces could you handle with your present forces?" I might have known that he would reply, "Even to handle one province properly is too much for my inexperience."
>
> "The first need of China," Feng told me, "is to push popular education till every man can read. The second thing is to build good roads and railroads; we built this summer four hundred miles of road to Kansu, fifty feet wide with four rows of trees and eighty bridges. Now the peasants of Kansu can have a market. Next we must reclaim waste lands by irrigation and flood-protection, and settle on them the surplus population. We must give loans to these new colonists; already I have started three credit-loan bureaus, one in each province that I am assigned to control." The naïveté of Feng's peasant mind was shown in his insistence to me, that these credit-loan associations should lend money "without any interest." I asked if he would not allow a small interest charge to cover expenses and losses, but he waived this suggestion aside. He had the Old Testament view of usury as a sin.
>
> Outside in the clear sunlight of that desert country I saw thousands of Feng's soldiers digging roads, building irrigation ditches, carting the dirt away in the loosely woven baskets from which it spilled so easily—the endless, inefficient work that the Chinese peasants are accustomed to. Each wore an arm-band

with the words: "Die for country; love the people; don't disturb the people."

As I returned from Feng's barracks to the new hotel he had built for the accommodation of visitors, I passed a line of one hundred soldiers walking in broken file from the railway-station. Each of them carried a chair or a table or part of a bed or stove—furniture to equip the new hotel. I ran in to tell the good news to the Swiss governess of Feng's children, who was my roommate in the hotel. For we had passed our first night in a room without doors or windows or stove, and with newly plastered walls, in the bitter November cold of the high Mongolian plains.

"He goes in entirely too much for the Spartan life," she remarked bitterly. "All summer I taught his children in a mud hut in a Kalgan courtyard. The boys and girls swept the mud floor with their own hands. It's a horribly lonesome job out here in the desert; I don't see why a great general chooses to stay here."

I could have told her why Feng chose to stay in the desert, far from the corrupting luxuries of cities. He, himself, had explained to me his theory of organizing an army. "When we need new soldiers, we take them from the peasantry, not from the town hoodlums. We ask each young man who applies, 'Have you ever been a soldier?' If he has, we don't want him. All soldiers that ever were before were bandits.

"We teach him to read and write; we teach him some simple trade. We teach him also loyalty to his country, which is something peasants do not know. We work him very hard, building roads and reclaiming lands. Some day, the soldier knows, after three years of soldiering, he will have the first choice of those lands. Then we shall have a population of soldier-farmers, who can read and write and defend themselves. They will be citizens —the first citizens China has ever known.

"Many nationalist students are now applying to join us. This is something new in China; always a student has held the highest place, and a soldier the lowest in our social system. These students we put into the ranks as common soldiers; we give them hard treatment; we give them officers who are peasants—without culture. If the students have patience, and not merely enthusiasm, then they will endure and become officers. This is the plan we have for building our 'People's Army.'"

He was talking in terms of many years. Behind me Peking was thinking in terms of weeks. How much longer could the Cabinet hold out? Would some new figureheads have to be installed? Protected by his mountain walls, Feng can build for a future and descend on Peking when it seems useful. But his plan necessitates friendly relations with Soviet Russia, his nearest foreign neighbor, tho a rather distant one, across plains of desolation. Feng himself is not Communist nor even "Red." He is the son of a peasant, now become a patriot; he carries over into his nationalist army the simple things that peasants know, but great generals often forget. That it is a good thing to build roads and reclaim waste land. That to keep your men working very hard prevents vice and looting, and makes you popular with the people. That it adds still more to popularity if, when you are assigned a new province, you do not throw citizens out of their houses to make room for soldiers, but build your own barracks outside the cities from the firm mud of the Mongolian plains.

These things Feng knows. In addition, he is a hard disciplinarian, punishing looting with death. In contrast to Chang's multitudinous harem, he has one wife only, a former Y. W. C. A. secretary, who follows him into the hardships of camp life (she was ill from exposure when I was in his camp), and helps organize welfare work for his soldiers. And he is building an army that can be trusted to go on without him, since it is organized around an idea and not a person merely. The idea is of a People's Army supporting the nationalist cause, showing its loyalty to the people by the suppression of looting and by the utilization of its spare time for land improvement.

When Miss Strong returned to Peking, it was to find the railway line to Shanghai cut by the civil war, and she continues:

Remained only the route directly south to Hankow and the headquarters of Wu. Wu was claiming at this time a dozen provinces, in a new group of "allies." But Wu's alliances are groupings of personal chieftains who hope to get big jobs when he secures power, and who shift their allegiance frequently, in the ancient Chinese manner. Wu sits on more land than either Chang or Feng, but he sits on it insecurely, having little disciplined control over any growing body of troops.

Always the news about Wu has its own classic Chinese flavor. When leading politicians visited him during his "vacations," to solicit his aid on one side or the other, it was announced that they were to visit Wu "to spend a week in discussing ancient Chinese literature." No doubt they did this also, between more modern topics of conversation.

A large barracks-like building, with many delegations coming and going, leaving behind them disorder of papers and cigarets—such was the environment in which I found Wu. His fifty-four years were obvious. He bore, whispered a "hard-boiled" reporter to me, the scars of his earlier drinking life. Yet his secretary testifies that he never gets sick, but goes at seven each morning to field or office. All the time he talked to me, he was reading a pile of telegrams and making notes on them. In manner he was far more like some kindly, slightly shabby college professor than a great general.

He spoke even gently of the erring students and labor leaders, some of whom he had put to death not long since. "The students are young; they are under bad influences; they don't know what they are doing. I am against all movements that exceed the limits of law. It will not be so hard to reform these students now, but it will be much harder if Bolshevism actually starts.

"The influence of foreigners," he said later, "is equally divided between harm and good. Their big factories are useful, giving a better living to thousands of people. But the social structure founded by our sages is destroyed to a large extent by the coming of foreign ways. The duty to seniors, to parents, to husband, to elder brother—this is injured by foreign ideas."

Wu, it was clear, was the literary man and the spokesman of the merchants in his ideals. He did not express any passion for "teaching every one to read and write," as Feng had done in his first sentence to me; he was concerned rather with the quality of education than its quantity, since the educated people in his system would continue to govern and tell the others what to do. He spoke not of building good roads for farmers, but of expanding railroads for commerce. He spoke not of the need for peasant credits, but of the need of a stable financial system and increase of foreign trade. His ideals, as a member of one of the educated families of China, ran true to form.

International Newsreel photograph from *ASIA* Magazine

"THE CHRISTIAN GENERAL"

Marshal Feng Yu-hsiang, of the "People's Army," who professes enlightened policies. Whether he will join forces with the revolutionary Cantonese is a moot question.

As he went on piling up the dry details of stabilizing a country, I remembered a hint given me by a friend that morning. I changed the conversation suddenly. "I have heard much," I said, "of your literary achievements. Would it be presuming if I should ask you to write a poem for me?"

I need not have feared. At once the somewhat didactic atmosphere changed. Wu had grown quite human. A new life came into his voice as he called for a Chinese writing-brush. He thought for a long moment and then began slowly to trace characters, large and thick and black, on the white page. Then he finished off with an inscription, "To Miss Strong from Wu Pei-fu," and put his seal on it.

The poem was in the ancient Chinese literary style. Several scholars have given me varying translations, of which the most comprehensible is the following:

The clouds overhanging Europe and Asia
Have thousands and thousands of changes;
But the work of a hero is the same now as in the past.
In the third moon the best flowers are everywhere,
And the man looking down from the Peak of Fenglai sees them.

Fenglai, in Shantung, is known to Chinese poetry as a place inhabited by fairies, and is also the birthplace of Wu. Thus delicately he intimated his own good fortune in life.

The sudden warmth in the atmosphere as Wu wrote his poem emboldened me to ask: "Wouldn't you really rather be up in the mountains writing poetry and painting pictures than down here organizing an Army?" But Wu replied blandly, in the best traditions of Confucianism, "It doesn't matter." With that I left him.

Of Marshal Chang Tso-lin, then known as the "Strong Man" of China, Miss Strong relates:

When I journeyed down from the North via the Trans-Siberian and the Chinese Eastern, I came very quickly into the sphere of Chang and found it largely a foreign-controlled domain. I received my first shock at the customs barrier at Manchouli, where an Englishman, under the foreign-controlled Chinese customs service, supervised the examination of my baggage and took away from the Soviet diplomatic courier the Russian translations of Locke and Hauptmann with which he was beguiling himself on the long journey. The reason given was that the books had been printed in Moscow. On the station platforms the troops of Chang and military bands were much in evidence. Never in any part of the world had I seen so many soldiers or heard so much music. But four hours south of Harbin we came to the Japanese-controlled area, where the South Manchuria Railway operates with Japanese guards and conductors and presents its bills in Japanese *yen.*

Is it Chang's fault—or his misfortune—that he has become the agent of foreigners? Certainly no Chinese general could hold Manchuria without the support of Japan; nor could he hold, as Chang did for months, the seacoast provinces as far as Shanghai without the support of England. It would be unfair to speak of Chang as merely a tool; he attempts, in a difficult situation, to make use of the foreigners, as they attempt to make use of him. Certainly, for a long time to come, the seacoast provinces will fall naturally to the "strong man" willing to suppress strikes and student demonstrations, as Chang showed himself willing when the Shanghai shooting of May, 1925, resulted in the boycott directed especially against Japanese and British. Chang openly states that the only solution of the trouble in China is for the Powers to back the strongest man and let him subdue the land. Doubtless there will remain Chang, or one like him, holding sway in Manchuria, and from time to time extending his influence down the seacoast, in the regions where foreigners have trade to be protected, and are willing to support the man of discipline who will keep law and order with a hard hand.

International Newsreel photograph

FEUDAL CHIEFTAINS—NOW FRIENDS, NOW FOES

Marshals Wu Pei-fu (left) and Chang Tso-lin (right) had just become "sworn brothers" when this picture was taken last year. They allied themselves against the supposed "Red peril" of the Cantonese, but there have been signs that the alliance is a shaky one.

All the Peking correspondents and famine-workers relate tales of the court of Chang, of a "throne-room with two stuffed tigers and a half-million dollars' worth of jade." When a strap falls from Chang's shoulder, an aid—often a foreign aid—springs to replace it. Behind the scenes are a dozen wives and concubines, of whom concubine number five is the reputed favorite, tho kept in her place by the family precedence of those acquired earlier. Banquets are gorgeous, and drink flows in abundance.

In spite of social laxity among his officers, Chang has a disciplined force of soldiers well able to hold Manchuria and the seacoast. Moreover, he has plenty of money. His territory is very rich and yields a large revenue. But most important of all, he has foreign support; the Japanese especially can not afford to let him be beaten. They showed this clearly a few months ago when they intervened to save him at the moment when he was almost completely destroyed by one of his own rebellious subordinates. Since that alarm, he has been steadily gaining in strength, and is uniting with Wu to "suppress the 'People's Army.'"

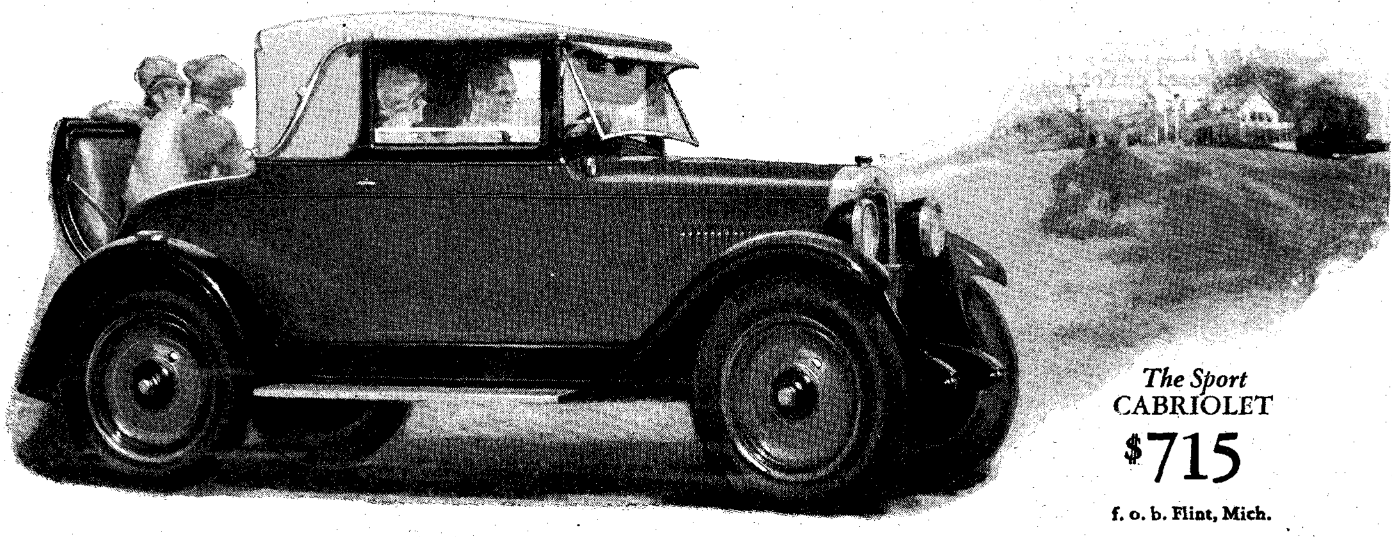
When the victorious young Cantonese leader was asked in his "bare bedroom," by Lewis S. Gannett, who afterward wrote the story for the New York *Times,* what he thought of Feng Yu-hsiang, "the Christian General, whose Northwestern Army flirts with the Nationalists in the South," the answer was one that would not have occurred, Mr. Gannett thinks, "to any other of China's thousand Generals." What Chiang Kai-shek said was:

"You can not tell anything about an Army by looking at its General. You must look into it, and see what kind of men make up the ranks."

On top of which "the inevitable tea appeared, also a plate of hard candies, and another of exceedingly stale rice cakes." As quoted in our Christmas issue, under the title, "China's New Strong Man," the account ran on:

The General ate nothing, and instead of tea, he sipped hot water. Most of the time he sat erect, his folded hands on the table before him. There was no bombast about him, hardly any gesture, but he had a quiet dignity, and—a quality rare in Chinese, rare enough anywhere—he smiled as he spoke. A tall, slight man under forty, there was nothing in his appearance to mark him as a leader of men; his high forehead, which seemed higher because of his close-cropped head, his delicate features, and small-boned hands seemed rather to indicate the scholar type.

Chiang's relations with Russia are an object of anxiety to most foreigners in China. We are told that it was with the aid of General Gallant, one of Borodin's assistants, and a small subsidy, that Chiang "trained a corps of boys to be officers in China's future Nationalist Army." Mr. Gannett inquired:



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"What do the Russians actually do here?"

He smiled, but all he said was, "We employ some of them to help in technical training of various kinds."

Later, he added: "Ours is part of a world revolution and we can use people from any nation if they sympathize with and are ready to serve our nation. Russia, in general, has treated China better than the other nations. She has given up extraterritoriality, renounced territorial ambitions, and canceled her unequal treaties, and we like the Russians who have been here at Canton."

But two months later, by a sudden *coup d'état*, he rounded up most of the Russians in Canton and deposited them on an outbound ship. They had been playing too lively a part in stirring up extremism on board one of the ships of Canton's Navy.

P. & A. photograph

ELOQUENT EUGENE CHEN

As Foreign Minister of the Cantonese Government he has attracted the world's attention with the rhetorical hot-shot he has fired at the British Foreign Office. He is called "the best writer of English living in China."

"What do you look forward to?" I asked him. "What will be the outcome of this Canton movement?"

"We will join with the Kuomintang members in other provinces and unite China," he answered briskly.

"That's a large order," I said.

"Yes, but we'll do it," came the reply. "We have just begun. To-day for the first time since 1921 this Province of Canton is united. It is the busiest and richest province in China, with more people in it than all England. We have proved our strength by boycotting British goods since the massacre on Shamien last June [when British and French machine-gunners shot down fifty-three Chinese paraders], and patriots everywhere are looking to us. Three other provinces have already made overtures to us. Others will follow.

"We may not need to fight much; we will organize. Perhaps within a year we shall start our Northern expedition, for the Kuomintang is strong on the Yangtze River, and we have many calls for help."

It seemed an impossibly rosy picture then, but Chiang has already accomplished more than he predicted.

"Yes," I said, "but what then?"

"We will cancel the unequal treaties and set China free."

I raised my eyebrows.

"It will not be difficult," he went on. "In one, two, at most three, years it will be done." And, to be sure, Canton has already begun to revise her customs duties without consulting foreign Powers.

"What do you mean by the 'unequal treaties'?" I persisted. "Do you expect to recover rule of Shanghai and get Hongkong back from Great Britain?"

He waved me aside. "Those are political questions: they will settle themselves when China is unified. Unity is our first job. Extraterritoriality and customs control will, of course, go before we recover Hongkong."

And then he began to catechize me keenly about America's attitude toward China and Japan. "Your statesmen talk in a more friendly way," he said, "but in the end they sign the same treaties as the British and the Japanese, and we like an attitude of straightforward opposition better."

Almost equal to the fame of the war-lords is that of Eugene Chen, Canton's Minister for Foreign Affairs, who is credited by a Peking correspondent of the New York *Evening Post* with having Latin-American blood in his veins. As we read:

Eugene Chen, Canton's Minister for Foreign Affairs, who now seems to have the British Foreign Office in a tight place, and whose dynamic State papers and notes have aroused so much attention during the last few months, is one of the most picturesque figures in the kaleidoscopic China of to-day.

Chen, one of the most violent haters of Great Britain, and one of the most ardent of Chinese patriots, was born a British subject and educated in England. Moreover, he is not all Chinese in blood.

Canton's Foreign Minister was born in Trinidad, and his mother is said to have been South American In appearance he is not typically Chinese. A small-boned, slight, nervous man, he might easily pass for a Latin if divested of his flowing Chinese clothes—and it is only recently that he has adopted Chinese dress.

Chen was born into a wealthy family and was educated at Oxford. When he came to China he began working here and there as a newspaperman. For a time he was on a Canton paper; then he was an editor in Shanghai. Later he edited a paper in Peking, and his writings were so radical that he was arrested. His execution had been decided upon, but he saved his life by claiming and proving his British citizenship and extraterritorial privileges. Since then, however, he has become a citizen of China.

Even his political enemies admire Chen's brilliance, his incisive mind, and his handling of words. He is admitted to be the best writer of English living in China to-day.

One of Eugene Chen's adventures is thus recounted by Brig.-Gen. Henry J. O'Reilly, in an article copyrighted by the New York *American:*

During the Customs Conference last winter while I was in China, Mr. Chen was in Peking vigorously writing for Chinese independence. He attacked some of the actions of Chang Tso-lin, the Manchurian war-lord. One night between midnight and dawn he was suddenly waked up by armed men, who seized him, carried him bodily out of the house and put him into a closed automobile. Driving hurriedly the ninety miles from Peking to Tientsin, then under control of Marshal Chang, they locked him up. Each day during several months he was told that he was to be shot some time during the day.

Finally, one morning, he noticed that the door of the room in which he had been confined was open. Fearing that it was left open to trick him into stepping outside, in order to give the sentry a chance to kill him for trying to escape, he waited some hours before he decided it was safe to leave. Some of Marshal Chang's troops had revolted. This had caused the guard about his prison to desert.

Chen promptly returned to Peking and resumed his editorial work. His hair, formerly a dense black, was now heavily streaked with gray as a result of his second imprisonment. Shortly afterward Chang Tso-lin seized Peking and Chen again had to flee for his life. He then went to Canton, where he was made Foreign Minister of the Southern Government.

He never has advocated anything in any way approaching Bolshevism or Communism. His liberal ideas of government would make him welcome in either of our political parties. He is no more internationalist or Communist than George Washington or Thomas Jefferson were.

"Almost a Queen" among the Cantonese, Mrs. Sun Yat Sen is pictured as riding in the van of the revolutionary army, "in her American-made sedan." The widow of China's first President was a student at Wesleyan College, Macon. Georgia, before her marriage. News of her recent activities was brought to Macon by Bishop W. N. Ainsworth, of the Methodist-Episcopal Church, South, on his return the other day from a tour in China He was President of Wesleyan when the then retiring Chinese girl was an undergraduate. As we read in an Associated Press dispatch from Macon:

To Wesleyan girls Mrs. Sun Yat Sen is still remembered and referred to as Chung Ling Soong. She was one of three sisters of the same prominent Chinese family who sought their education in this country. Altho Chung Ling never sought society, her schoolmates said the other two were more Americanized. Chung Ling detested paint and powder. Once, when ill, she refused to let a doctor come to her room while her face was uncovered. Her sisters were constantly criticizing her wearing apparel.

Mrs. Florrie White, matron of the college, said that "there was far more to Chung Ling than either of the others. She did not leave the college often, and spent hours at a time in her room."

The Chinese girl once told a schoolmate that she had no trouble with her studies, with the exception of mathematics.

"I have to figure it out in Chinese first," she is said to have explained.

The father of the three girls was a product of Christianity and attended Vanderbilt University at Nashville.

Chung Ling came very near not being graduated as a result of her Chinese upbringing. On the night of her last appearance in college her cap and gown had not arrived. Mrs. White, to console the heartbroken girl, offered her the robe of her son.

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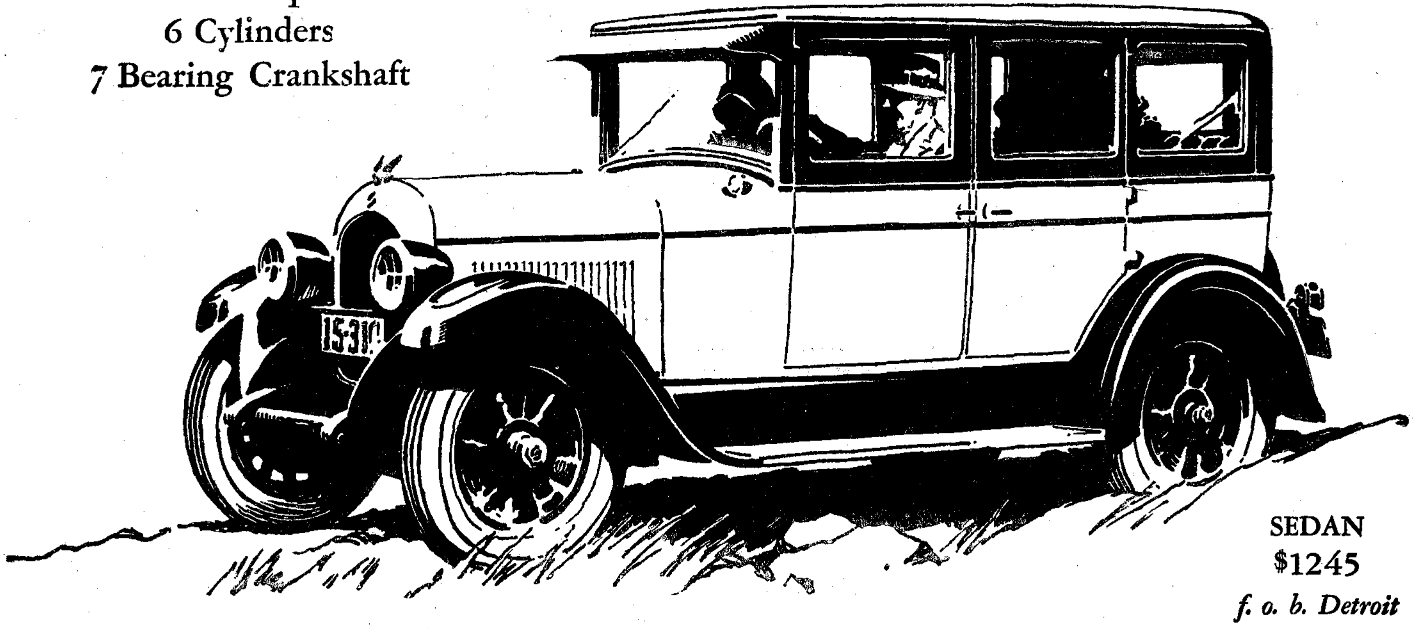

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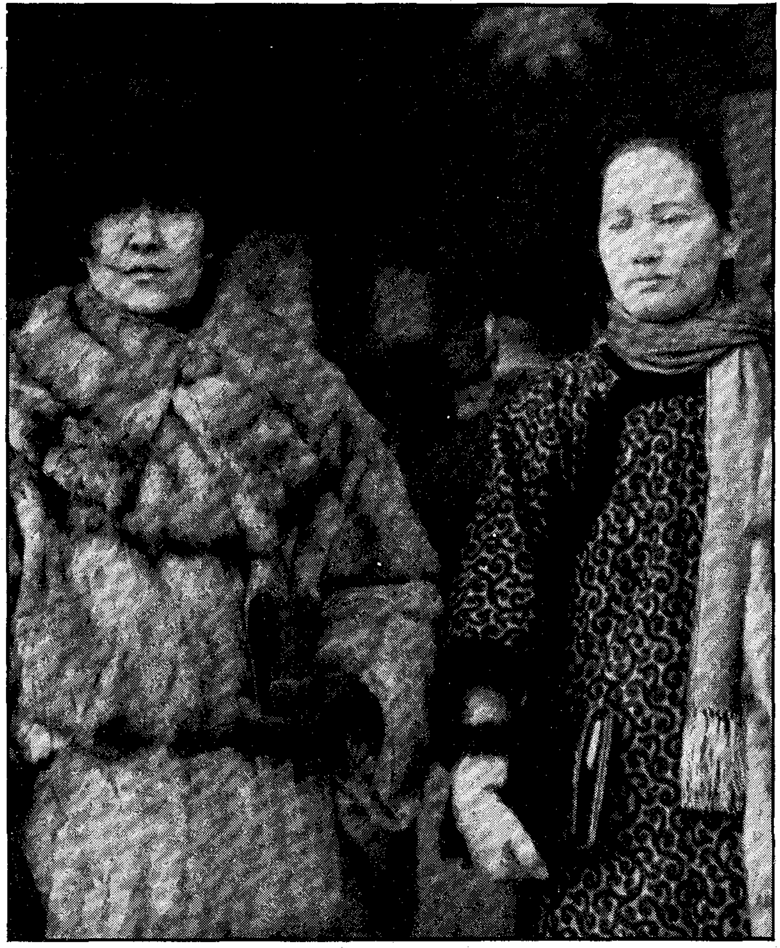
>
> She finally was persuaded that it was not sinful and took her diploma from the Wesleyan stage in the robe of Goodrich C. White, now dean of Emory University.
>
> It is told of her that when she boarded ship in San Francisco in 1913, a son of Dr. Sun Yat Sen escorted her aboard. She later met and married the father of the young student.

Another Chang, not to be confounded with Chang Tso-lin, has lately moved into the foreground of the cable news. As the New York *World* tells us:

> In the rapidly shifting situation in China a new master is about to come to Shanghai. Dispatches from that city show Sun Chuan-fang, dictator for about eighteen months, has made terms with Chang Tsung-chang, present dictator of Shantung, and the troops of this commander are on their way to Shanghai to undertake its defense. Chang has already taken over Nanchang, and will undoubtedly follow his troops to the seaport.



International Newsreel photograph

A CHINESE JOAN OF ARC

The befurred figure at the left is that of Mme. Sun Yat Sen, widow of the first President of the Chinese Republic. She is an inspiriting propagandist of the Cantonese cause. Her companion is her daughter in law, Mrs. Sun Foo, wife of the Mayor of Wuhan.

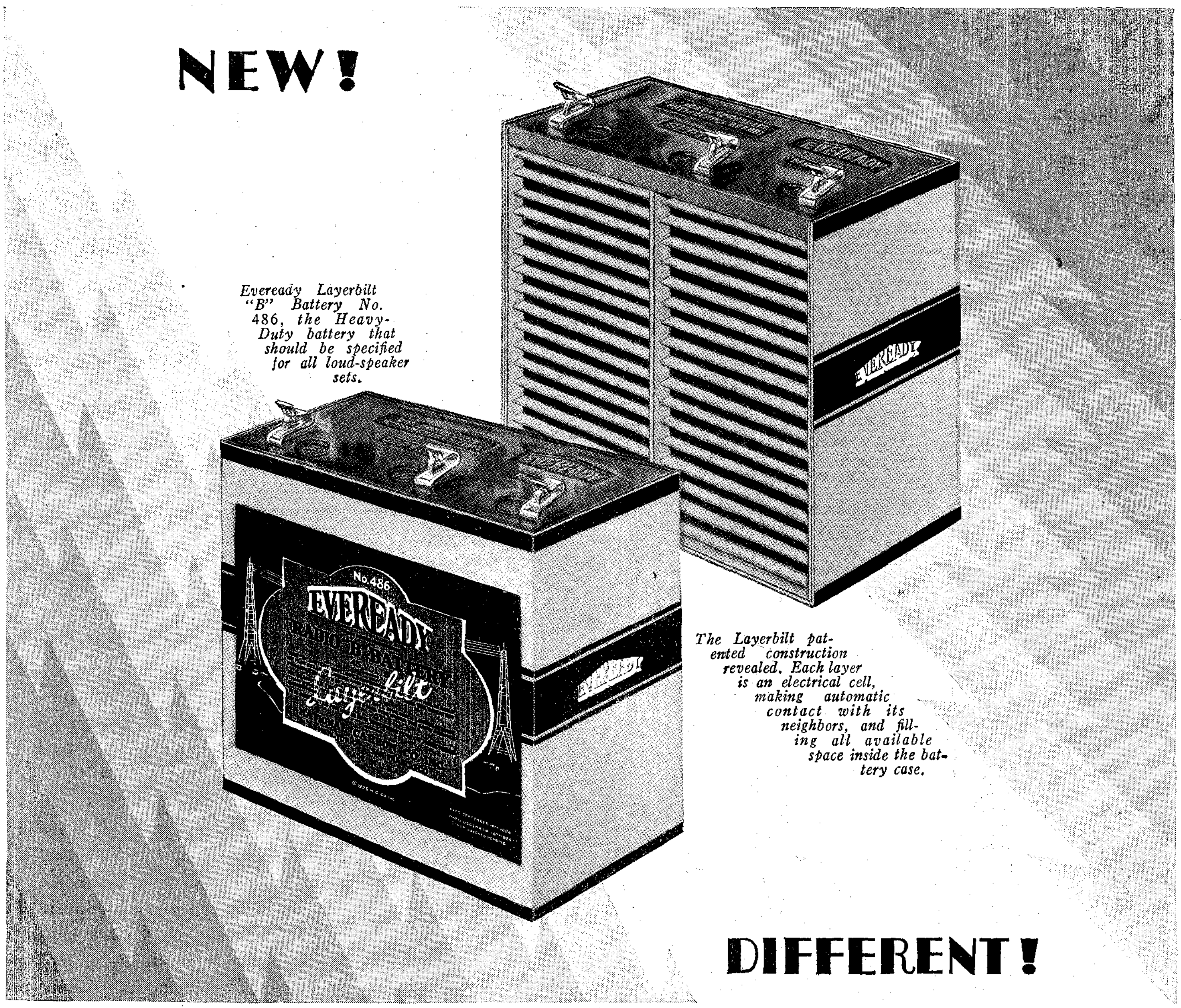
> This Chang is a picturesque figure, perhaps the most hated and feared man in the country. Imposing personally because of his height of six feet two inches and his enormous strength, he is able and ruthless. Shanghai remembers his stern rule for about eight months in 1925, and all classes have opposed his return. While he is supposed to be a subordinate of Marshal Chang Tso-lin, the Northern commander, even that decisive personage has never been able to control him.
>
> Chang is forty-nine. He is a native of Manchuria, but comes of Shantung stock. He was early picked out by the Japanese as a promising agent in their plan of dominating Manchuria, and was trained in one of their military schools. He took sides with the Anfu pro-Japanese party in China following the World War, and when this party met defeat he was cashiered and deprived of all offices and honors.
>
> He was pardoned later, and when the Japanese had to give up Shantung he was aided by them in establishing a dictatorship. With the support from Japan and Chang Tso-lin he has established himself firmly and has ruled with a heavy hand, levying taxes at will, killing off agitators and conducting himself as he pleased. One of the stories told about him is that, when he went to Peking last year to consult Chang Tso-lin, he took with him 100 concubines whom he had seized, many from high Shantung families.
>
> With the defeat in 1924 of Wu Pei-fu (through the treachery of Feng Yu-hsiang, the "Christian General"), Chang was entrusted with the task of putting Shanghai and the lower Yangtze valley under Mukden rule. He occupied Shanghai in February, 1925, but his methods caused a tremendous revulsion, and Sun Chuan-fang, then a lieutenant of Wu Pei-fu, was able to oust him in the autumn. He retired into Shangtung and reorganized his Army, compelling the merchants and other wealthy persons to furnish him money.
>
> His lack of loyalty to his chief was shown in November, 1925, when he refused to move his troops to Manchuria to help Marshal Chang put down the revolt which threatened the overthrow of the latter. He has since operated with Marshal Chang, helping to oust Feng Yu-hsiang from Tientsin and Peking, but has constantly shown a desire to gain personal power. He has demanded supremacy at Peking, while Marshal Chang retired to Manchuria.
>
> After the Nationalists took Hankow he ostensibly put himself under command of Marshal Chang in an alliance against the Canton Government. But he has since played a game whose object seemed to be to regain control of Shanghai.
>
> Marshal Sun paid him $600,000 a month under an agreement to furnish aid when Sun asked it. Sun did ask when the Nationalists first invaded Chekiang and, according to dispatches from Shanghai, Chang did send an Army to strike at the rear of the invaders. This Army cut the Nationalist lines of communication at Chuchow, in Southern Chekiang, and furnished the basis for the Shanghai claims several weeks ago that the Nationalists had been decisively defeated.
>
> But, just at the moment when Sun was about to smash the Nationalist Army, which had been caught in a "pinchers" movement, the Chang forces declared themselves neutral and withdrew from Chuchow to the northward, leaving the Nationalists free to leap on the Army of Sun, whose loyalty had been undermined. The blow thus inflicted on Sun forced him to call upon Chang to send his own troops to Shanghai, giving the opportunity for which he has waited.

Of the soldier thus superseded by the giant Manchurian—unless another turn of the kaleidoscope puts him on top of the heap again—the New York *World* tells us:

> Sun Chuan-fang, dictator of Shanghai, is in the forties, a graduate of a Japanese military school, where he specialized in infantry tactics. He was a trusted lieutenant of Wu, who forced his appointment as Tuchun of Fukien in 1923, only to see this subordinate break away and set up independently in the provinces tributary to the great port.

Another man of the hour in troubled China is our old friend Dr. Wellington Koo, former Chinese Ambassador at Washington and now Foreign Minister of his country's Northern Government at Peking. Of him we are told in a New York *Herald Tribune* dispatch from an Associated Press correspondent in Peking:

> Dr. V. K. Wellington Koo to-day addrest a note to the British Legation here protesting against the dispatching of British forces to Shanghai, and asked that it be transmitted to London in the hope that the British Government would "give necessary instructions for the immediate withdrawal of troops dispatched to China so nothing untoward may happen to mar the friendly relations of the two nations."
>
> The Foreign Minister's note declared the "dispatch of additional naval and military forces to China is contrary to the spirit of the League of Nations Covenant. It can not be overemphasized that the national spirit of the Chinese people has been developed, and the military movement on the part of the British Government is liable to lead to serious misunderstandings."
>
> Dr. Koo further declared that if the object of the expedition was merely to protect the Shanghai international settlement, it was unnecessary."



Eveready Layerbilt "B" Battery No. 486, the Heavy-Duty battery that should be specified for all loud-speaker sets.

The Layerbilt patented construction revealed. Each layer is an electrical cell, making automatic contact with its neighbors, and filling all available space inside the battery case.

For greatest economy all loud speaker sets require the new Eveready Layerbilt "B" Batteries

It will pay you, in convenience and reliability as well as in dollars and cents saved, to use this remarkable battery.

The reason for the Eveready Layerbilt's surprising performance lies in its exclusive, patented construction. No other battery is like it. It is built in flat layers of current-producing elements, making practically a solid block. The layers make connection with each other automatically, and occupy all available space inside the battery case. Layer-building packs more active materials in a given area, and makes those materials produce more electricity.

Every loud-speaker set should use Heavy-Duty batteries, for they alone offer economy on modern receivers. When you buy new "B" batteries, be sure to get the Heavy-Duty size, and remember that the Eveready Layerbilt has proved to be the longest lasting, most economical of all Heavy-Duty batteries.

Our laboratories are continually testing batteries, and in all our tests we have yet to find a battery that is equal to the new improved and radically different Eveready Layerbilt "B" Battery No. 486. The development and perfecting of this remarkable battery is an outstanding battery-building achievement. It is the result of many years' experience plus the facilities and resources of the pioneer manufacturers of all dry cell batteries.

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WSAI–*Cincinnati*
WTAM–*Cleveland*
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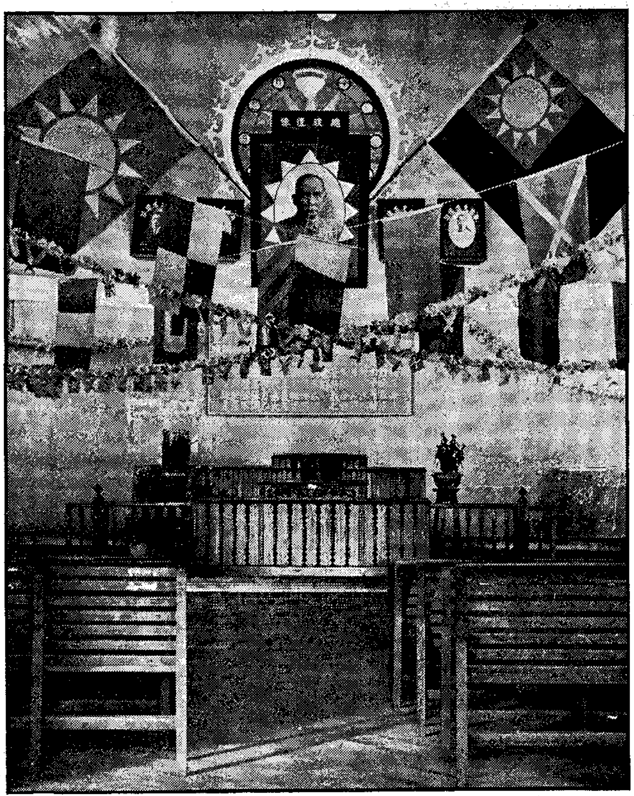
WGN–*Chicago*
WOC–*Davenport*
WCCO{*Minneapolis* / *St. Paul*
KSD–*St. Louis*
WRC–*Washington*
WGY–*Schenectady*
WHAS–*Louisville*
WSB–*Atlanta*
WSM–*Nashville*
WMC–*Memphis, Tenn.*

SUN YAT SEN—THE WASHINGTON OF CHINA'S REVOLUTION

NO COMPLETE UNDERSTANDING of China's revolution is possible without a knowledge of Sun Yat Sen. "To-day, nearly two years after his death, he exerts probably the most powerful single influence in the Chinese situation," declares Mr. John McCook Roots in *Asia* Magazine. Mr. Roots was born in Hankow, son of a missionary bishop, and speaks from personal knowledge. The name of Sun Yat Sen is "one to conjure with" all over China, he declares. Indeed:



Courtesy of *ASIA* Magazine

HIS PORTRAIT DOMINATES HEADQUARTERS

Sun Yat Sen's portrait dominates this assembly-room of the Kuomintang National Headquarters in Canton. After Dr. Sun's death it became the custom to hold a memorial service here every Monday morning; indeed, the Sun Yat Sen cult amounts almost to worship.

"Not only is he looked on as the Father of his Country—the Chinese Washington—but he is regarded by millions of ignorant farmers, and also by many among the educated, as a sort of superhuman being. The paying of respect to his memory can hardly be given any other name than worship.

"The cult of Sun Yat Sen in South China, like that of Lenin in Russia, probably has more followers than any other single 'religion.' Every home in Canton has its picture of the great revolutionary leader, reminding one strongly of the 'Lenin corners' in workers' dwellings throughout the Soviet Union. On Monday mornings, in every office under the wing of the Nationalist Government, there is a fifteen-minute service in memory of Sun Yat Sen. I attended two such meetings in the assembly-room of the Kuomintang National Headquarters. After a revolutionary hymn, everybody bowed three times before the giant portrait of Dr. Sun, whose last will was then read aloud in staccato monosyllables. In conclusion there were three minutes of silence, while the gathering stood with heads bowed in meditation.

"Anything with the imprimatur of Sun Yat Sen needs no other indorsement to insure the whole-hearted loyalty of the South. So it is with the Russian advisers. They were invited by Sun Yat Sen. He gave them his confidence. To Borodin he gave three years of devoted friendship. Millions of ignorant farmers and coolies, who could not understand the issues involved if they wanted to, think it sufficient recommendation for a man that he was a friend of Sun Yat Sen, and for a doctrine that it can be connected, however vaguely, with Dr. Sun's political principles."

Ah Po, Chinese cook, was the first to interest Paul Linebarger in Sun Yat Sen and his Dare-to-Dies. Then a circuit judge in the Philippines, Mr. Linebarger became later a publicity man for Dr. Sun's party, the Kuomintang, and in the summer of 1919 heard from his own lips the story of the patriot who overthrew the Manchus and made himself Provisional President of the Chinese Republic. A born reformer was Sun, it appears. When a mere boy, he protested against "the old customs of child-selling, infanticide, concubinage, foot-binding, idol-worship, and other reprehensible practises," for, "out of his own nature alone, with nothing to help him from his surroundings," he had "begun to perceive that many of the things going on about him were wrong." The perception became even clearer when, joining his brother, Da Ko, in Honolulu, he was brought into contact with Western ideas. They fascinated him—too much altogether, thought Da Ko, who took fright and sent the boy back to China. This had the natural effect of making him a more determined reformer than before. On reaching Cap Suy Moy, he fell among grafters, the customs thieves, and "took advantage of the situation by preaching to the passengers the need of a political reform in China." At home in his native village he was as audacious, and cried, "Where does your tax money go? To the Son of Heaven. What does the Son of Heaven do for you in this Choy Hung hamlet? Nothing. This 'Son of Heaven' government is so rotten that you don't want to have anything to do with its officials. You pay these taxes in order that they shall leave you alone. You know that it is cheaper for you to build your own roads and bridges and maintain your own schools than to let the Manchus come in for their added squeeze." He even dared to twist off a finger of their great wooden god, the Northern Emperor, and to declare, "Now you see the sort of god that you have to protect your village! I break and twist his finger off, and he holds his grin the same as before." For that, young Sun was banished to Hongkong. There he entered Queen's College and began to think what profession he ought to choose. Says Mr. Linebarger, "To do reform work, he knew that he must have some professional avocation to start with, and perhaps as a cloak for his other work; for he felt that his eventual vocation would find itself in the field of revolution. When the revolution was started, then the vocation he had learned in the professional school would become his avocation." So a doctor he became, but, as Mr. Linebarger tells us in "Sun Yat Sen and the Chinese Republic" (The Century Company), his revolutionary program had still to be outlined:

"There was nothing before him from which he could make a platform. He could not find fault with the Son of Heaven, because the Son of Heaven was perfect, and no one had ever tried before to oppose him in a logical statement of fact. However, Sun, after casting his net around in the deep waters of his mind, pulled up an idea that, for a platform, was the simplest yet eventually the most winning slogan he could possibly have conceived. This platform or declaration was a protest, not against the Son of Heaven, but against reverence to his throne. If reverence to the throne could be overcome, then the Son of Heaven was without a job, for his patronage would be lost.

"Sun Yat Sen finally evolved his declaration of four words,

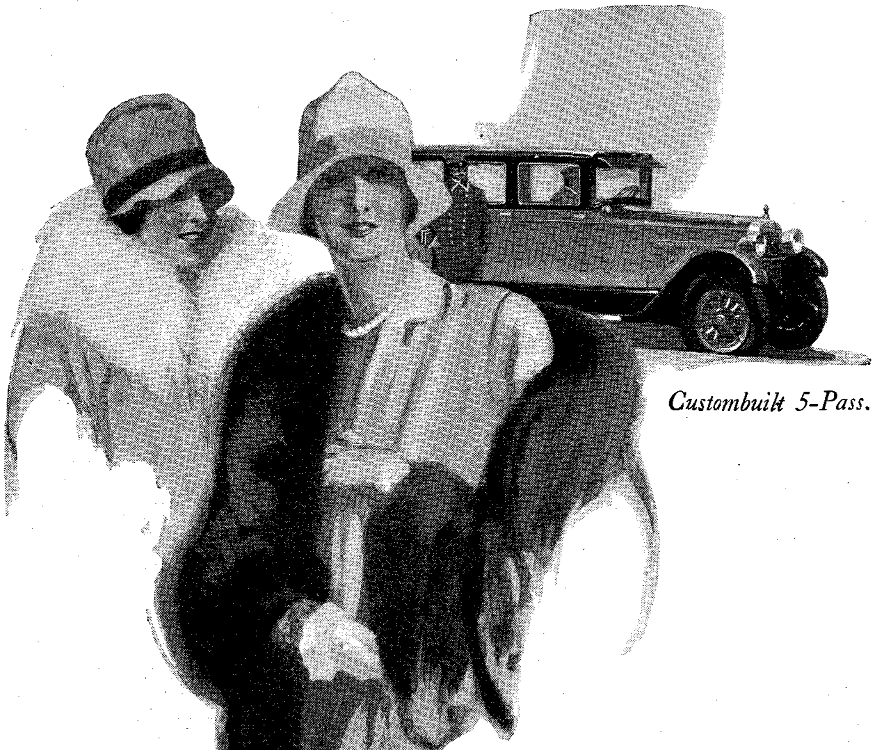
Tien Ming Wu Chang,

which means,

Divine right does not last forever.

"With this negative opening wedge, Sun gave the text of his opposition to reverence to the throne. There was nothing offensive to the masses in this simple, negative declaration, so adroitly conceived. Once he had the entering wedge driven into the sluggish minds of the people, he felt sure of the eventual victory. The most ignorant coolie could understand this simple and inoffensive, yet startling, slogan. In its masterly composition Sun covered eventually the whole target of Chinese popular attention, finally enlarging it step by step until this Declaration of Independence may be translated, in its sense, about as follows:

"No longer shall we reverence the throne.
The Son of Heaven is incompetent.
His officers are corrupt.
His rule is an abomination.



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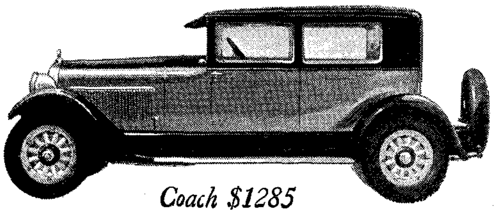
With the Super-Six Principle Freed to the Limit

The smoothness with which the Super-Six glides from standing start to high speed is totally different from the violent lunge with which high-powered cars usually get under way.

Acceleration even from high speed is always available. The flow of power comes in a smooth stream of energy as it does from an electric motor. This is a notable mark of smoothness that is available only to the Super-Six principle—now freed to the limit of its capacity.

When you examine either Hudson or Essex, you will realize how their chassis have been specially designed to make full use of these new limits of speed, power and safety. Economy in fuel and oil and in maintenance is assured in ways that mark the finest engineering practice.

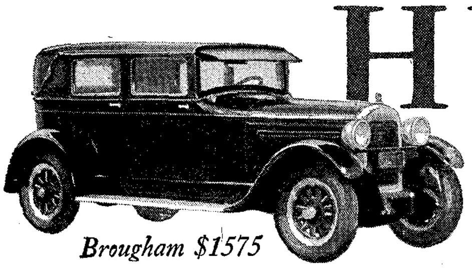
Ride in either Hudson Super-Six or its brilliant companion, Essex Super-Six. There is nothing like it in the world.



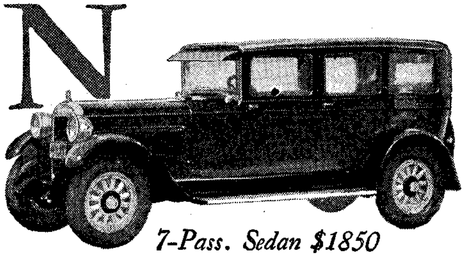
Coach $1285

HUDSON

Super-Six



Brougham $1575



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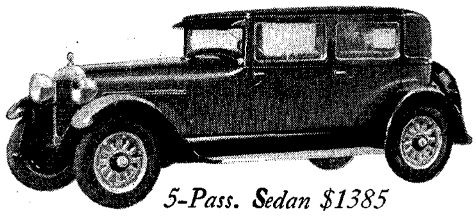

5-Pass. Sedan $1385

He shall give way to the will of the people.
No longer shall we reverence the throne."

Having formulated his platform, Sun began to organize the Dare-to-Dies for warfare against the Manchus, and—

"Built up a secret fraternal organization compared with which our own great American efforts appear, indeed, small. Ramifying eventually into all parts of the globe, the nerve network of this tremendous power centered in his own leadership and moved with him as he wandered about the world during those long thirty years.

"About the only times that he felt he was fully safe during that long generation of playing against the enemy in the dark was when he was haranguing his followers, at home or abroad, in the secret chambers of their Chinese lodges. When the paraphernalia of the lodge and the emblems of its order were put aside, he knew that beyond the portal of that refuge of safety there might be an enemy waiting to do him to death."

From *L'Illustration*, Paris

NOT IN SUN YAT SEN'S PROGRAM

Chinese woman seized by bolshevist agitators for aiding foreigners.

This silent man had, nevertheless, great oratorical powers, and Mr. Linebarger tells of hearing him address an audience:

"The corridor and street before the building were jammed with Chinese and foreigners; so I took my little boy upon my shoulder, and, through the courtesy of the student crowd, we made our way slowly to the main entrance. I was astounded at what I saw before me. The students were literally hanging to the walls, having banked and festooned themselves upon every conceivable article of furniture in order to hear the great leader. The crowd was immense.

"'Ah, thought I, 'Sun will have a hard time addressing this great overpacked hall! I wonder if his voice will reach.'

"Sun, after a few preliminaries, came forward. There was a thunder of applause, and he stood silent for a long time, just as he always stood when I came and went at his home. He took a step forward, and the thunder of applause broke out anew in wild huzzas and terrific roars of welcome. He waited and then raised his hand. The surging crowd about was still and motionless when that hand was raised. The tick of the clock was now distinctly heard. I could hear the man next to me breathing. Sun still remained silent, with his hand raised, motionless as a statue. Then he spoke.

"I hardly knew the voice. It had a new tone in it, sudden and slashing, higher pitched and with an electric emotion that held me spellbound. Charged with sincerity and truth, every word—quick, rapid, accurate, acute—came like a bullet from a machine-gun—tap-tap-tap—a clear, musical rhythm that thrilled and fascinated; now fast, now abating; now low, now high; but ever with a steady flow of language, until the voice sank suddenly with a clear, final phrasing, and he again stood silent, while the echo of his voice still slashed its broad, clear argument into the minds of his hearers.

"As the very windows rattled with applause, I thought how that same voice had carried the message of justice to the far ends of the earth—eloquent through hardships, clear-ringing amid dangers during the progress from one strange land to another—and as I followed the quick tones of his eloquence, I could hear, in the flash of my fancy, a new applause echoing from those distant parts where Sun had drawn and given the inspiration of his long struggle against the forces of evil that held the land of his birth."

The long struggle freed China from Manchu tyranny, but not from factional tyranny or from the danger of foreign aggression, and the China of Sun Yat Sen's idealistic hopes is still a dream. Toward the end of his life, he wrote "The International Development of China," in which he observed:

"China, a country possessing a territory of 4,289,000 square miles, a population of 400,000,000 people, and the richest mineral and agricultural resources in the world, is now a prey of militaristic and capitalistic powers—a greater bone of contention than the Balkan Peninsula.

"Unless the Chinese question can be settled peacefully, another world war, greater and more terrible than the one just past, will be inevitable. In order to solve the Chinese question, I suggest that the vast resources of China be developed internationally under a socialistic scheme, for the good of the world in general and the Chinese people in particular. It is my hope that as a result of this, the present spheres of influence can be abolished; the international commercial war can be done away with; the internecine capitalistic competition can be got rid of, and the struggle between capital and labor avoided. Thus the root of war will be forever exterminated so far as China is concerned."

Development was to "be along the following lines:

"I. Development of a Communications System.
(a) 100,000 miles of Railways.
(b) 1,000,000 miles of Macadam Roads.
(c) Improvement of Existing Canals.
(d) Construction of New Canals.
(e) River Conservancy.
(f) Construction of more Telegraph Lines and Telephone and Wireless Systems all over the country.

"II. Development of Commercial Harbors.
(a) Three largest Ocean Ports, with future capacity equaling New York Harbor, to be constructed in North, Central, and South China.
(b) Various small Commercial and Fishing Harbors to be constructed along the coast.
(c) Commercial Docks to be constructed along all navigable rivers.

"III. Modern Cities with public utilities to be constructed in all Railway Centers, Termini, and alongside Harbors.

"IV. Water Power Development.

"V. Iron and Steel Works and Cement Works on the largest scale in order to supply the above needs.

"VI. Mineral Development.

"VII. Agricultural Development.

"VIII. Irrigational Work on the largest scale in Mongolia and Sinkiang.

"IX. Reforestation in Central and North China.

"X. Colonization in Manchuria, Mongolia, Sinkiang, Kokonor, and Thibet."

Such was Sun Yat Sen's blue-print for an ideally developed China, and he added:

"In order to carry out this project successfully, I suggest that three necessary steps must be taken: First, that the various Governments of the Capital-supplying Powers must agree to joint action and a unified policy to form an International Organization with their war-work organizers, administrators, and experts of various lines to formulate plans and to standardize materials in order to prevent waste and to facilitate work. Second, the confidence of the Chinese people must be secured in order to gain their cooperation and enthusiastic support. If the above two steps are accomplished, then the third step is to open formal negotiation for the final contract of the project with the Chinese Government."

Dr. Sun appears to have thought his scheme not unlikely to meet with approval, for he promised that, in case it was "acceptable to the Capital-supplying Powers," he "would furnish further details."

Why *changed* motoring conditions demand a new margin of safety

You know that the past few years have brought marked changes in the outside appearance of automobiles. But do you know that even more radical changes are to be found inside the engine?

These changes have come gradually. They bring changed operating conditions. Smaller bore and longer stroke designs have grown in favor. Compressions have been increased. Higher engine speeds are the rule. Operating temperatures are hotter. Oil purifying devices are frequently used. Many other changes are being made. Automobile manufacturers constantly feature the changes they are making in their designs.

As the authorities in scientific lubrication, we are being asked to define the relation of these many changes to lubrication.

Every change mentioned above puts a greater burden on the lubricating oil. Every one of them calls for an increased margin of safety.

First
announcement
in an
important
series

The need is emphasized still further by today's driving conditions.

Car owners are now more numerous than telephone subscribers. City streets are congested. The need for quick acceleration has increased. Every start, and shift of gears puts added strain on the engine.

Improved highways in the open country invite faster travel for long continuous periods. Only the automobile engineer can fully appreciate what severe strains this continued fast driving puts on both the engine and the lubricating oil. Here the need for a new margin of safety is imperative.

Always in step with the developments in automotive design, the Vacuum Oil Company has constantly improved Gargoyle Mobiloil to meet changed conditions and to assure an ample margin of safety.

The correct grade of Mobiloil provides this added margin of safety your car requires and represents our professional advice as determined by our Board of Automotive Engineers.

On this page we have only hinted at the changed conditions. In later issues of this publication we will explain more fully—"Why changed motoring conditions demand a new margin of safety."

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HOW THE STAGE IS SET IN CHINA

TO THE CHINESE the scenery for a play is "a silly and unnecessary bother." This judgment seems to knock a severe blow at the modern extravaganza in scenic decoration which fill the minds of our younger producers. Without the scene and the elaborate lighting effects what would there be left to many of our modern plays? In the Chinese theater the play is essentially the thing and nothing is on the stage that does not directly contribute. But decoration becomes an essential owing to the national disposition to symbolism and this is a rather curious fact in a country where the stage has no scenery. Their theater is not imitative and therefore a landscape or an interior, says Miss Kate Buss in her interesting volume on "Studies in the Chinese Drama" (Four Seas Company, Boston), "is created for an audience by suggestion; by emotion, and it must be confessed of the theater habitué of to-day by drama tradition." In the old days of Shakespearean production under Charles Kean and later, Henry Irving, splendor of scenic device was historically true to period. The trappings vied with the text for attention. But "a court event which may have taken place centuries ago in a magnificent entourage will be reproduced in the Chinese playhouse with every detail of costume and mode of speech carefully exact but without scenery and with almost no stage furnishing." The imagination that has created in Chinese art so much chimerical humor of animal and flower and fetish can find a river where there is no water, and a mountain where none is painted. This is how representation is effected:

A PROSPECTIVE CELESTIAL VISITOR

Mei Lan-fang, one of the highest paid actors in the world, who is reported intending to visit and play in America.

"Prescribed action creates scenery! If some character must climb a mountain, pantomimic motions assume the presence of the granite hill. If a criminal is to be executed it is accomplished with a bamboo pole and traditional movements on the part of the actor. He, the criminal, wails a confession of guilt, walks to one side of the stage and stands under a bamboo pole on which a cloth is tied; he indicates strangulation by throwing back his head and looking up to heaven. If, in a stage story, a general goes upon a journey, the scene is not changed to transport one's mind to another place, instead the soldier cracks a whip, dashes across the stage to a crash of cymbals, and announces that he has arrived. To dismount from his absent steed he pirouettes upon one foot and drops his whip; to mount he turns upon the other foot and picks up his whip. If a plot demands that a fairy enter in a chariot of clouds, a feminine figure advances bearing horizontally two flags upon which clouds and wheels are painted; she is accompanied by another actor in the ubiquitous blue cotton of the Chinese workman.

"Upon the stage a man may drink wine in which, unknown to himself, a venomous snake has been dissolved, he may suffer a frightful irritation, throw himself into a pond, wash, and find himself cured, in a propertyless pantomime that is perfectly understood by his audience. Rivers, walls, temples, groves, thrones, couches, are represented by a bench or screen, and if the acting is good, every one is satisfied."

Costume, however, is "splendidly authentic and frequently of astonishing beauty." Clothes used in to-day's theater may have been worn several centuries ago by mandarins and court officials, by emperors, and their wives:

"As Chinese dress was designed for ceremonial purpose—a cloak in which to hide any condition of spiritual or physical poverty—and to present men to the world as they wished to appear, it is not difficult to realize why it is so magnificent and costly. The traditional stage dress of even a beggar is a silk coat of a gay checked design. There is a tradition too to be followed, in the 'barbarian's' dress, and he must wear a bit of fur about his throat, no matter what the temperature.

"The necessity for accuracy in stage dress means that an actor's wardrobe may be so expensive that he more often hires than owns it. Establishments exist to furnish stage clothes by the season to an entire company, and servants, who return every costume to its particular box after each wearing, are included in the rental price.

"Faces are painted with red, black, white, green, and gold, and add their color characterization to the spectacle. The effect, even without scenery, that is obtained by groups of painted figures drest in stiff brocade of all tints, by the glitter of immense jewels, of gold traceries and silver tissue, of tufted plumes and long pheasant feathers that wave above glistening head-dresses, of glinting swords and brilliantly uniformed soldiery, is of memorable dazzle and magnificence.

Years ago an actor in England was legally "a rogue and vagabond"; he is still with rare exceptions the same in China to-day. Outside of his caste he can not hope even to associate, much less rise:

"The manager of a traveling troupe of players not infrequently buys very young boys and trains them to become members of his company. During six years each is forced to learn innumerable plays and their accompanying songs; to become enough of an athlete to perform the acrobatic tricks which are so popular a part of military plays; to walk with bound feet in case he develops an ability to take women's rôles; and to exercise an hour a day with head thrown back and mouth stretched wide to strengthen his voice. All of this time he is under the implacable rule of a master, and his diet is fixt and frugal. To better this condition to any extent in later years an actor must display a marked talent or meet and please an influential patron of the stage who will purchase his independence.

"Sons of actors have few opportunities to enter any other profession than that of the theater.

"There is no prompter, and every player must memorize from one to two hundred rôles. He must also cultivate the quality of suggestion for, by the inflection of his voice, by action and gesture, it devolves upon him to suggest absent properties and scenery.

"As one believes, or not, in the proverb that the exception proves the rule, he is glad to learn that there is a notable exception to this prevailing prejudice in the person of Mei Lan-fang, a young actor who is finding favor with a group of literary men and a discerning theater public in Peking. Altho his celebrity has developed since the fall of the empire nine years ago, the plays in which he appears and the manner of his acting belong to the Imperial Stage tradition. Mei Lan-fang limits himself to about twenty plays and presents each rôle with remarkable intelligence and sympathy; his songs have been rewritten for him by celebrated poets in order that they shall be of literary merit."

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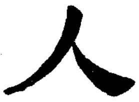
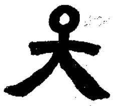
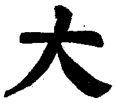
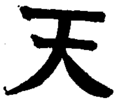
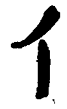
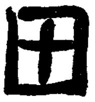

1. Man

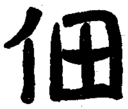

2. Man (old style)

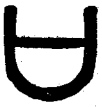

3. Great

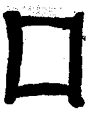

4. Heaven

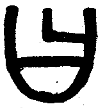

5. Man (Combining form)


6. Field


7. Farmer


8. Mouth (old style)


9. Mouth (modern)


10. To Speak (old style)

THE CHINESE LANGUAGE—OLD AND NEW

TO MOST OF US the Chinese may appear to be a very complex and mysterious people. This is due to various elements of difference between them and ourselves, amongst others doubtless to roundabout methods of thinking induced by the peculiar structure of their language, peculiar, that is, from our point of view. "As a spoken language," says Frederic Poole, writing in the Brisbane *Daily Mail*, "it is unique among human mediums of communication in that it is musical with a purpose. It is not so much the correct pronunciation of a Chinese word that makes the speaker intelligible as a proper intonation of that word, for the meaning of a word in Chinese is positively indicated by the tone in which it is uttered. One word may have as many as five different sounds, and these so fine in variance as to be scarcely detected by an unmusical ear. You ask your native servant to bring your hat—'mow'—but you use the wrong inflection and he brings the cat, for 'mow' means cat as well as hat when uttered in another tone." This interesting page is repeated from our China Number of 1922.

Mr. Poole gives a number of illustrative examples of Chinese characters, explaining their meanings. Thus we learn that the Chinese symbol for "man" consists of two strokes representing the legs of the lord of creation (1). This was formerly a more faithful portrait, showing the human biped with a head and outstretched arms (2), but has been "abbreviated" for simplicity's sake.

The word "great" consists of the symbol for "man" with the numeral "one" written across it (3), "the inference being that man was the greatest thing ever created." By drawing the numeral "one" across the apex of this character the symbol for "heaven" (4) is formed, indicating that the Chinaman acknowledges something greater than himself.

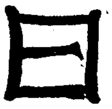
There is another form for "man" (5) used in combinations, as, for instance, with the character for "field" (6), evidently a fenced and cultivated area. These two characters for "man" and "field" make up the single character (7) meaning "farmer," a very natural piece of association.

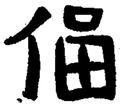
K. S. Latourette, in "The Development of China" (Houghton Mifflin Co., 1920) informs us that the ancient Chinese symbol for "mouth" was (8), now written (9). "To speak" was a mouth with a tongue in it (10), to-day written (11). Mr. Poole explains how, by combining this character for "mouth" with those for "field" and "man," the Chinese have made the word for "happiness" (12), since "the vision of a man with a mouth in close proximity to a rice-field is all-satisfying to the hungry Celestial." A man in a box provides the character for "prisoner" (13). The ancient Chinese symbol for the "sun" is a circle with a dot in its center (14), but for convenience the modern Celestial writes this as (15), thus literally squaring the circle. To indicate the horizon he has devised the character (16) showing the sun just above the rim of the world. To make the symbol for "brightness" (17) the Chinese combine the characters for "sun" (15) and "moon" (18), a very neat conception. In their symbol for "door" (19) we see the entrance and the ornamental grille at the top, while their character for "lock" shows a door with a bar drawn across it (20). A very natural symbol for "beggar" is a mouth at the door (21). "To listen" is aptly symbolized in the same way by an ear at the door (22). The character for a word is breath issuing from the mouth (23) and that for "honesty" is the very reasonable one of a man standing by his word (24).

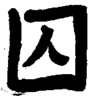
Mr. Poole points out that the Chinese character for "woman" (25) is frequently found as a component of words having a doubtful or shady meaning. This is probably significant of the ignoble and inferior position of woman in China. However, the character for "good" (26) is made up of those for "woman" and "son" combined, a Chinaman's idea of bliss being to become the proud parent of a bouncing boy. The Chinese conception of a "quarrel," however, is seemingly feminine, two ladies illustrating the idea (27). By making a trio of this quarrelsome pair the Chinaman symbolizes his idea of "gossip" (28). To picture a happy "home" he places a pig beneath a roof (29), and to make bad worse his way of writing the word "marriage" is to add a lady to this weird combination (30). Woman comes out rather better in the Chinese character for "peace," for "peace" is typified by a woman under a roof (31).

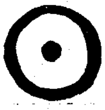
Mr. Latourette gives some other interesting Chinese symbols in his "Development of China." Among these are a "tree" (32), a perfect picture of the trunk with its roots entering the ground; a "child" (33), a recognizable portrait of an infant; a "sheep" (34), where the curved horns are easily identified, now written (35); and a "heart" (36), a rude sketch of the organ with its ventricles, now written (37). He instances such clever combinations as the character for "east" (38), our old friend the sun rising behind a tree, evidently conceived in some primitive forest dawn; the verb "to sit" (39), made up of two men (40) seated on the ground (41), a common posture in China; and the verb "to bear," "to begin" (42), symbolizing a sprout (43) pushing out of the ground (41).

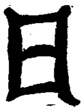
This picturesque, but enormously cumbersome method of writing now seems destined to pass into the limbo of forgotten things, for some genius has devised a phonetic script of thirty-nine simple characters, covering all the sounds in the language, that has been adopted by the government and is now being taught in the schools. With it a peasant can learn to read in four weeks instead of, as we suppose, about forty years, and a scholar can be taught in a few hours. If this script becomes popular in Chinese literary and commercial circles, as seems fairly probable, it will certainly mean a wonderful awakening in Chinese ways of thinking and doing.

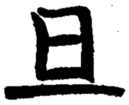

11. To speak (modern)

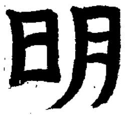

12. Happiness

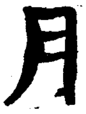

13. Prisoner

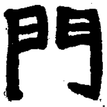

14. Sun (old style)

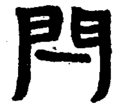

15. Sun (modern)

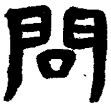

16. Horizon

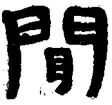

17. Brightness

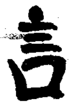

18. Moon

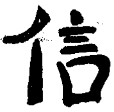

19. Door

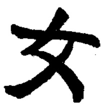

20. Lock

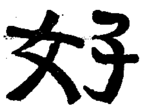

21. Beggar

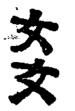

22. To listen

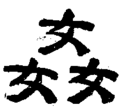

23. Word

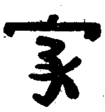

24. Honesty

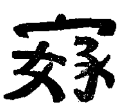

25. Woman

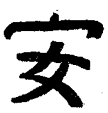

26. Good

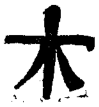

27. Quarrel

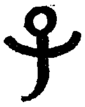

28. Gossip

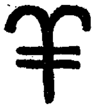

29. Home

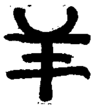

30. Marriage

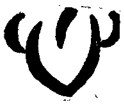

31. Peace

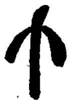

32. Tree

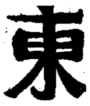

33. Child

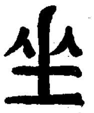

34. Sheep (old style)

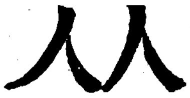

35. Sheep (modern)

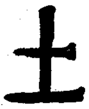

36. Heart (old style)

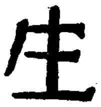

37. Heart (modern)

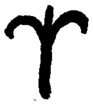

38. East


39. To sit


40. Two Men


41. Ground


42. To bear


43. Sprout

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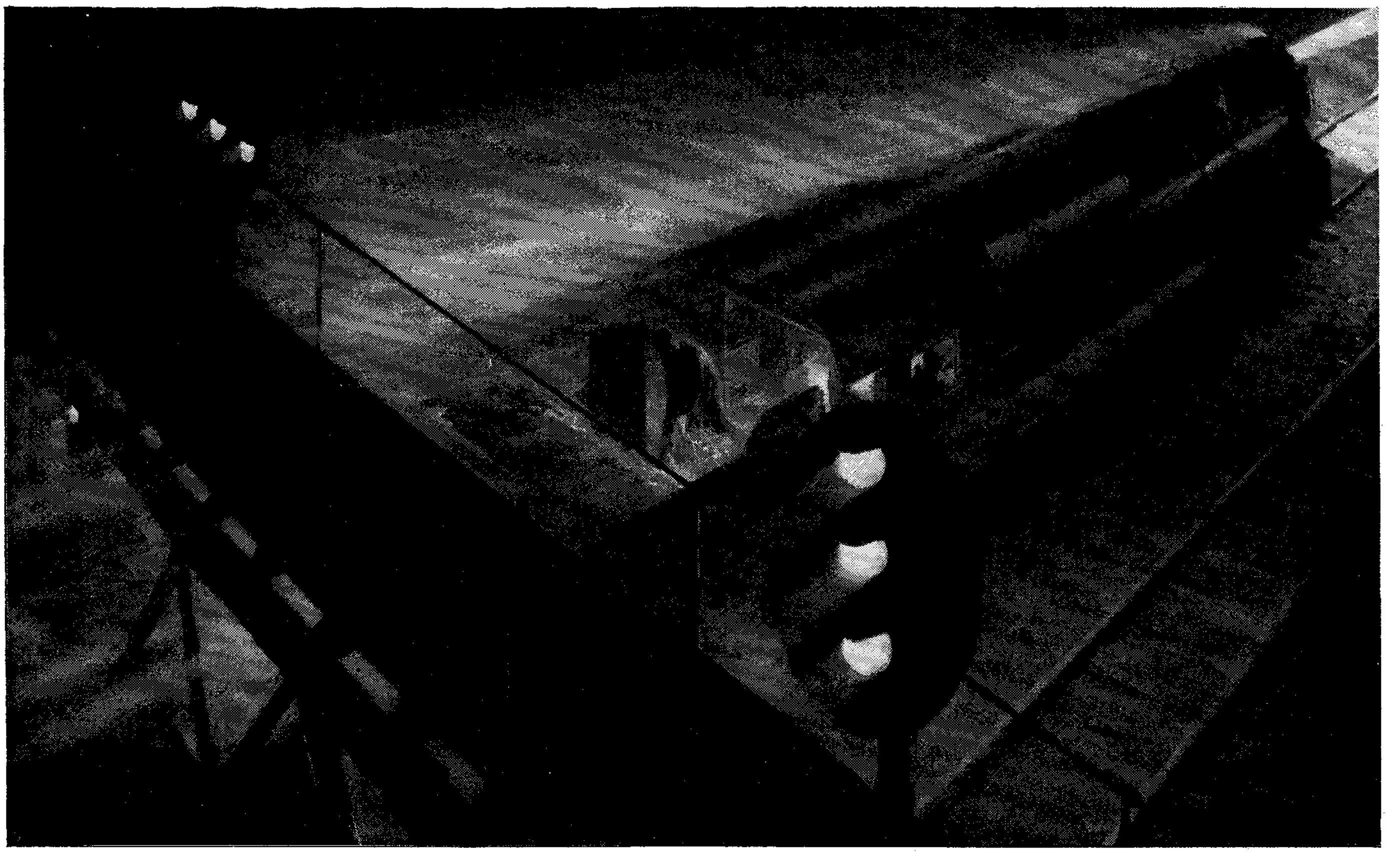

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As the Great Limited speeds through the night

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YOUR conductor and brakeman, sometimes even the engineer and fireman of your train—these you see and come to know.

But out in the night that flows by the windows of your speeding train, there is an army of men you seldom see, watching over your swift flight, playing a vital part in the comfort and security of your journey.

They are everywhere along your route: skilled operators in a thousand towers, guiding your train through the miles of tracks and switches; dispatchers in each divisional headquarters carefully tracing your progress; skilled inspectors awaiting you at every stopping point; track walkers, levermen, relief crews. . . .

And aiding them, supplying an additional check on human decisions, there is a system of uncannily accurate mechanical devices; the largest private telephone and telegraph system in the world; indication lights of the latest design; automatic block machinery and signalling apparatus.

* * *

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By courtesy of the Methodist Board of Foreign Missions

FOREIGN INFLUENCE WHICH IS NOT FOREIGN INTERFERENCE

The photograph shows part of the student body, more than 1,000 strong, of Nanking University, an interdenominational institution supported by the cooperating boards of the Presbyterian Church of the U. S. A., the Methodist Episcopal Church, the Disciples and the Baptist Church. The faculty includes both Chinese and American professors. Only about half of the photograph could be shown here.

CHRIST NOT A FOREIGNER IN CHINA

MILLIONS OF AMERICANS have spent millions of dollars in founding and maintaining Christian missions in China, and, on the face of some reports, it appears that the whole Christian structure, erected at the cost of so much willing sacrifice in blood and treasure, is about to be destroyed. Both warring factions are reported determined to drive out the foreigner, trade drummer, exploiter and missionary alike. But, in the main, Christian churches in America, and in other parts of the world, too, face the present chaos undismayed, believing that Christianity will remain when the revolution is done. For the strange feature of it is that the revolution is in part the creation of the missionaries and their associates themselves. With the seed of the gospel they have innocently mingled the seed of revolution; they teach secular history as well as the gospel story, and if the Chinese have learned the story of the Crucifixion they have also learned that freedom has been attained by revolution against the transgressors of human law. While in some cases the extreme Chinese nationalists, wearing the cloak of the Russian communist, have forcibly expelled missionaries and closed their schools and stations, there is also the fact that many leading Chinese are anxious only to establish an indigenous church. To this many missionaries of all faiths lend a willing ear, and it is a fact that both Protestants and Catholics are already laying the foundation for native Chinese churches. Last October Pope Pius XI consecrated six humble unknown Chinese priests as bishops, on the theory that the native priest should be encouraged in tilling his own soil. It is a theory that animates many Protestant missionaries, too. "The establishment and development of a Church, naturalized in China, supported and controlled by the Chinese Christians," says a published report of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, with headquarters in New York City, "has always been a primary aim of the Christian missions. In the realization of that aim the missionary boards will not falter or hesitate." Moreover, it is recommended that when the new treaties are negotiated "'full effect be given to the desire already repeatedly exprest by the boards that no 'distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese Government and people.'"

Here we might pause a moment to learn what the Christian foothold in China is. Turning to The Statesman's Yearbook, we read that the Catholics have had a footing in China for more than three centuries. At the end of 1923 the Catholic Church numbered fifty-seven Bishops, 1,481 European priests, 1,071 Chinese priests, and 2,208,800 native Christians. Protestant missions date from 1807. In 1920 they were served by officials numbering 6,636, including 464 missionaries and 462 Chinese physicians, 1,270 ordained ministers and 206 foreign nurses. Native Christians numbered 618,601. Attached to Protestant missions in 1920 were twenty-seven colleges of university standing, 256 middle schools and 581 higher elementary schools. Pupils under Christian instruction numbered 189,794. The Russian Orthodox Church also has a small representation in China. The whole is a small leaven in a lump of more than 400,000,000 people, but it is working.

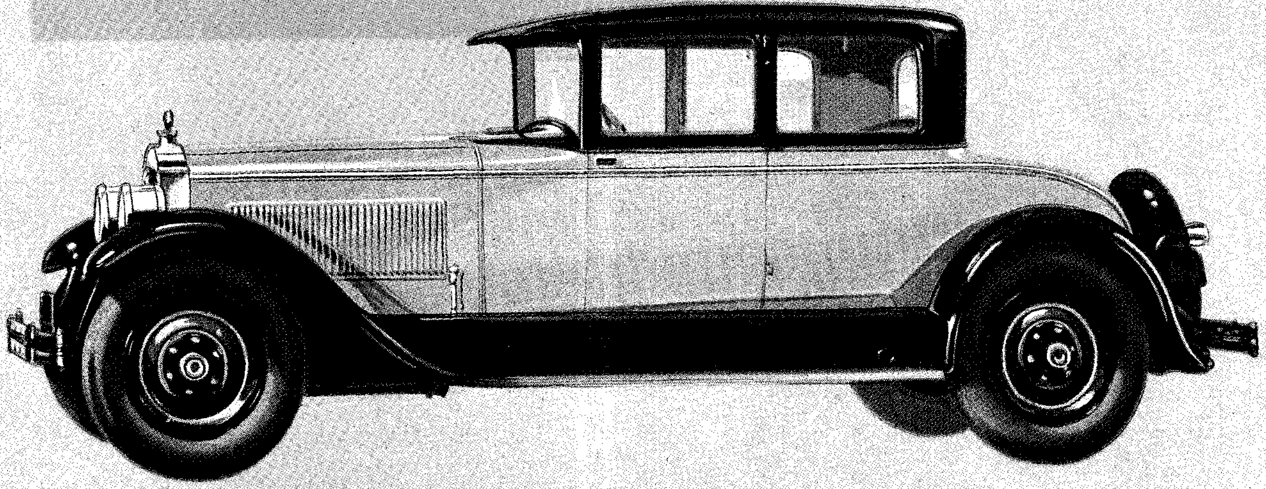
Still, the Church is being attacked in some of the strongholds of the Nationalists, and notably in Foochow missionaries were reported set upon by radical Chinese, Spanish nuns were driven out and insulted and threatened when they reached Amoy, and mission stations were closed. The attack on the Christian Church in China, writes T. Z. Koo in *The Christian Century* (Undenominational), is not so much on religion as on foreign influence in religion. Mr. Koo, who is a graduate of St. John's University, Shanghai, and a recognized Chinese leader, says also that "the Church is attacked as an instrument of capitalism created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged class in society." It "is denounced as an outworn institution, a relic of superstition and an opponent of human progress." It "is attacked because it practises not that which it preaches. This is the most common criticism of the man on the street." Two Christian institutions, we are told, are being singled out for attack—the schools and colleges and the Y. M. C. A. The attack takes two forms. One is for "recovery of educational rights," which would place the schools under government control, and require that the principal be Chinese, that the Bible be excluded from the curriculum and that there be no compulsory attendance at religious services. Generally speaking, we are told, Chinese Christians favor this program. The other form has for its slogan, "Down with Christian schools," meaning to put them out of existence altogether. The Y. M. C. A. has also been singled out for destruction, and its situation is described as serious. The real issue at stake, according to Mr. Koo, is the question of religious freedom. "This freedom," he writes, "must be preserved at all costs, and Chinese Christians will be well advised if their main attention and best effort are centered on safeguarding this point."

Some reports stated that the Christian effort was a total failure, that the Chinese would have none of Christianity and that the missionaries were leaving their posts in wholesale batches. These reports have been denied by mission heads, who declare that only a few missionaries have left, and these on consular

(*Continued on page 53*)

The Restful Car

"The supreme combination of all that is fine in motor cars."



Luxury ✓ The improved Packard Eight is the supremely luxurious car. It is designed and built for those favored few who may and do demand the comfort and ease of their own drawing rooms in motor travel.

Fast or slow, flashing through the maze of metropolitan congestion, or smoothly annihilating distance at almost aircraft speed in the open, Packard passengers know the luxury of truly restful transportation.

The graceful beauty of Packard lines, the roominess of the car's interior, the quiet good taste of its upholstery and appointments, the silent ease of motion, and the sense of security which comes with tremendous power under sure control—all contribute to the mental satisfaction and physical repose of the Packard Eight owner.

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PACKARD

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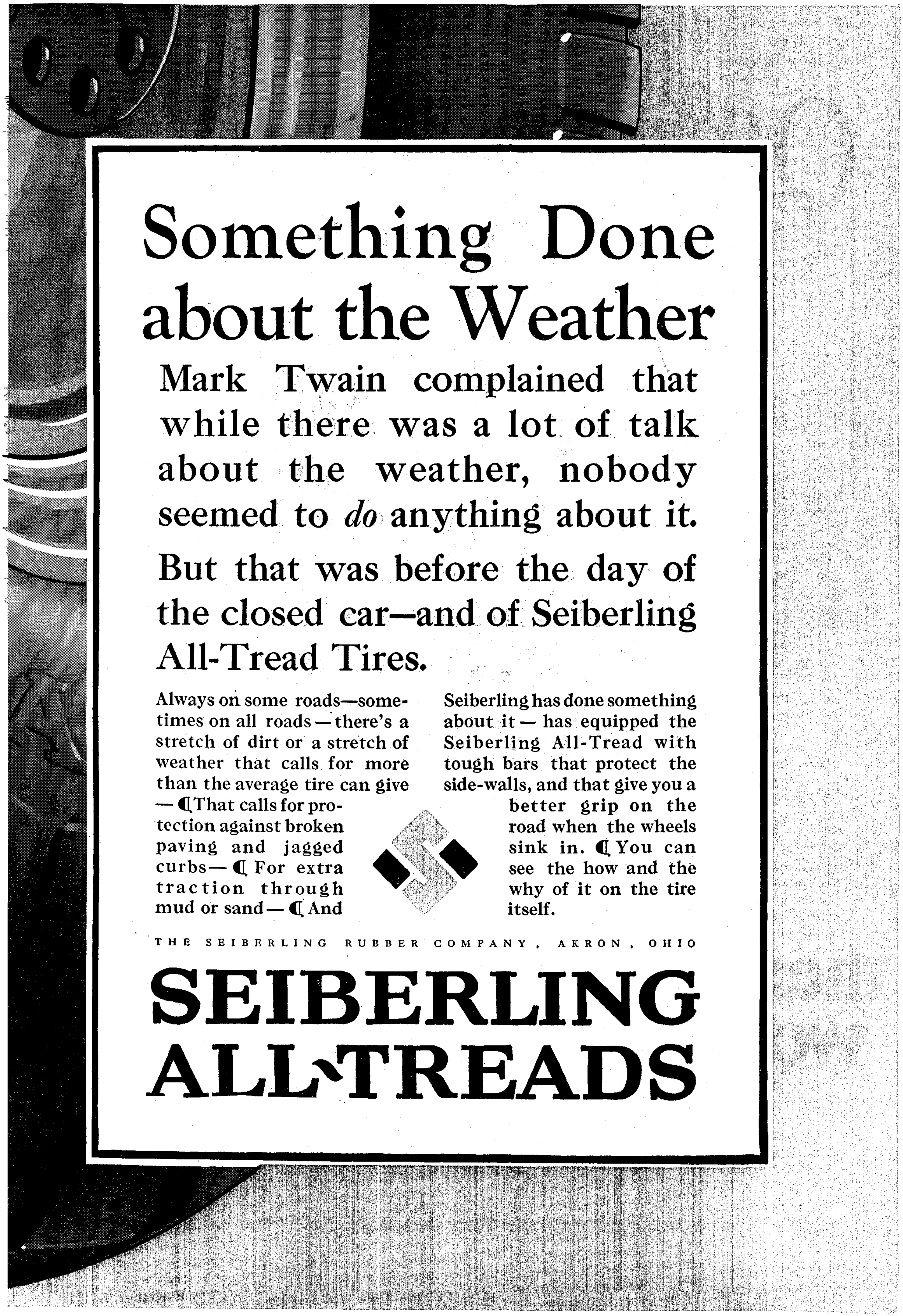

Something Done about the Weather

Mark Twain complained that while there was a lot of talk about the weather, nobody seemed to *do* anything about it.

But that was before the day of the closed car—and of Seiberling All-Tread Tires.

Always on some roads—sometimes on all roads—there's a stretch of dirt or a stretch of weather that calls for more than the average tire can give—¶That calls for protection against broken paving and jagged curbs—¶ For extra traction through mud or sand—¶ And Seiberling has done something about it—has equipped the Seiberling All-Tread with tough bars that protect the side-walls, and that give you a better grip on the road when the wheels sink in. ¶ You can see the how and the why of it on the tire itself.

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TOBACCO
HALF AND HALF
BUCKINGHAM
BRIGHT CUT PLUG
SMOKING TOBACCO

men like the flavor women enjoy the fragrance

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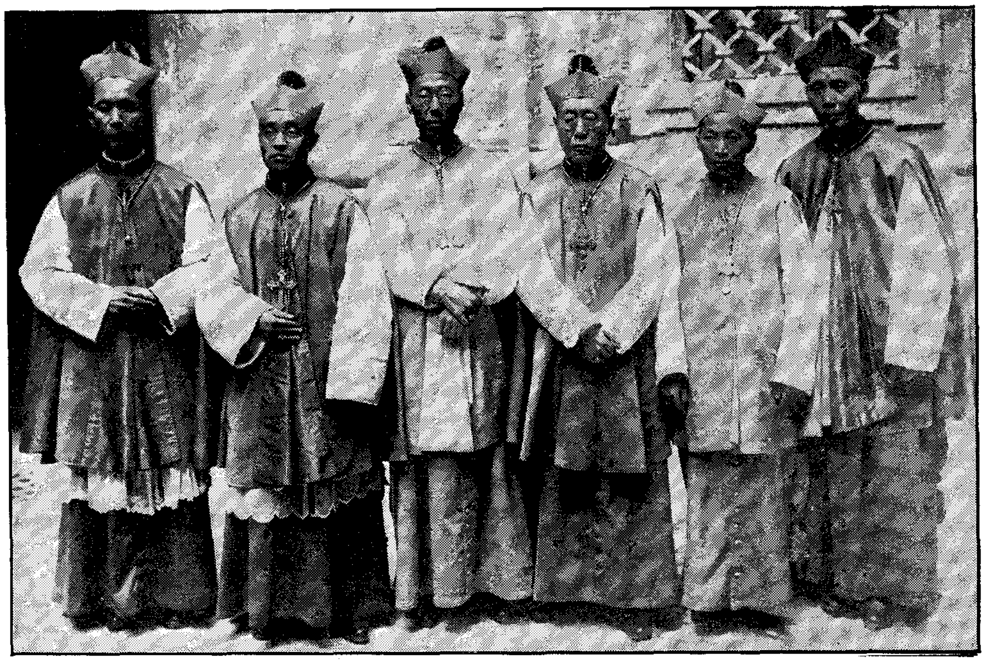
INCORPORATED

(*Continued from page 48*)

advice, and that the great body of them, so far from abandoning their posts, are remaining on duty. Admittedly, however, there is the problem of the native church. How are the American churches through which millions of mites and widows' pence have been sent to carry on the conversion of China to meet it? The Literary Digest has asked a number of religious journals and missionary societies for their opinion. It is significant that most of the replies welcome the desire of the Chinese to establish a native church and express a willingness to meet them more than half-way. It is pretty generally conceded that the missionaries contributed much of the leaven now in ferment, and it was inevitable, says *The Methodist Protestant*, Baltimore, that the Chinese should awaken to the rights of self-government. "Christianity is the secret of national progressiveness, and with this comes a new sense of national rights." Saying it is too early to prophesy as to the future of the Christian missions, this journal declares it to be the final goal of all missionary effort to leave the control of the churches to native talent. "Christ," we are told, "can live in China without the addenda of Western civilization. Christ can make a civilization in China which does not destroy their national ideals or their view-point. He can so sanctify and transform their age-old customs and traditions that they will manifest Him and bring to pass His will." From his close touch with several of the great missionary boards, James E. Clarke, editor of *The Presbyterian Advance*, Nashville, is "persuaded that the Christian spirit is dominating that country more and more. Indeed," he says, "the missionaries have sowed the conceptions of brotherhood and justice which are partly responsible for the uprising of the Chinese against what at least appears to them to be injustice and exploitation." Taking some pride in the fact that "the work of Christian missionaries is bearing fruit, tho sometimes in surprizing manner," *The Christian Index* (Baptist), Atlanta, believes that "now the call comes to the churches to reenforce our missionary endeavor and help China to save herself in this day of revolution. The nationalist movement has thrown her back on her own leadership and it is our opportunity to help forward the massive nation by aiding in the development of a Christian leadership in the homes, in the schools, in the government, in the churches." Generally speaking, says *The Michigan Christian Advocate* (Methodist), the missionaries have been loyal to the Chinese view-point and have demanded of their home nations the right of China to set her own house in order and the privilege of these home nations to relinquish their concessions and force-acquired rights.



Photograph from *Wide World*

TOILERS OF THE GOSPEL WHO WILL TILL THEIR OWN SOIL

Six native Chinese Catholic Bishops—Chao, Soow, Chang, Choo, Hoo and Tsoo—who were consecrated last October by Pope Pius XI. They are the first native priests to be elevated to the bishopric, and are "witnesses to the fact that the Catholic Church in China is being gradually self-sustained in personnel."

It is natural that foreign missionaries and their institutions should suffer somewhat from the feeling of distrust and antagonism in China toward foreign governments and their institutions, writes Delavan L. Pierson, editor of *The Missionary Review of the World*. He believes that the American churches can best meet the problem by expressing their friendliness toward China and her reasonable demands, and says the missions "should show their sincerity by giving Chinese Christians a larger and larger voice in the control of churches, schools, hospitals and other institutions founded with foreign money. The attitude of these missions should be one of confidence in the Chinese and of readiness to help them establish Christian institutions on a national basis as soon as possible." The aim of the Christian missions from America, we are told, is to establish "a self-supporting, self-governing, self-propagating Chinese Christian Church. Toward this end there has been a systematic effort to gain intelligent, strong Christian leaders. The influence of thousands of Chinese, trained in mission schools, shows how far this aim has been successfully carried out." For the Christians to stand aloof from the movement would only increase the distrust of those who declare that the church in China is the agent of the exploiters, writes the Rev. Edmund L. Souder in an article in *The Living Church* (Episcopal) which the editor sends us. "It seems much wiser," he says, "that the foreign missionary should encourage the Christian to support the movement, which has in it so much that is genuinely commendable and forward-looking, thus not only dispelling the illusion that the Chinese Christians are unpatriotic 'foreign slaves,' but also giving encouragement to the constructive and moderate elements, and helping them to restrain the excesses of the antireligious radicals." It is certain that there will be a lessening of foreign control over Chinese churches, believes *The Pacific Christian Advocate* (Methodist), and this, observes the Western journal, is desirable. "Christianity will have a much better chance to survive and conquer if the ideas implicit in it are turned loose and allowed to develop in harmony with the temperament of the Chinese people. On the whole, missionaries are the best friends of China and many of them are sympathetic with her aspirations for real nationhood. Those Chinese leaders who are taking counsel with such churchmen are on the right track."

While Southern Baptists know nothing whatever of an indigenous Christianity, that is, a Christianity stamped with any sort of nationalism, writes Dr. R. H. Pitt, editor of *The Religious Herald*, Richmond, Virginia, it is their policy to train native Christians to carry on their own Christian interests. "Already," says this Southern Baptist editor, "our Chinese churches have autonomy, and while served, and guided it may be, for the time being, by American missionaries, yet these missionaries, if they are at all fit for their own affairs, are steadily training their churches in the management of their own affairs and steadily developing among them the spirit of democracy, of self-dependence and self-help to which the Chinese seem to aspire." "The new hope for China," says the *Christian Leader* (Universalist),

Will Anyone Accept This Pipe-Smoker's Challenge?

Twenty-one years is a long time to stick to any one product—particularly tobacco. Because even though over a period of years a tobacco may not change in flavor or quality, a smoker's taste generally does.

So it is all the more remarkable to receive such letters as that from Mr. Roberts of South Dakota, reproduced below.

Columbia, S. D.
Sept. 9, 1926.

Larus & Bro. Co.
Richmond, Va.
Gentlemen:

I am a veteran of the Edgeworth army, still in active service.

I make this claim, challenging all comers, to have smoked Edgeworth and nothing else but Edgeworth (when it was possible to get it) for a longer period than any other person within the scope of your territory.

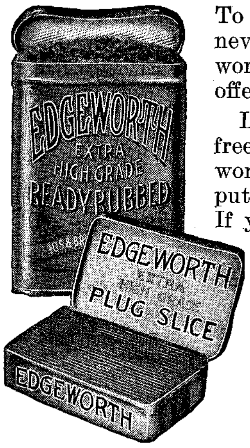
I have smoked Edgeworth for twenty-one years and will soon start on the twenty-second.

I'll admit to having tried other brands, including so-termed high-class, high-priced blends and mixtures, enough to appreciate and satisfy myself of the superiority of Edgeworth.

In all these years I have never had one can of Edgeworth that varied in flavor or otherwise.

I can enumerate other excelling qualities of Edgeworth, but its selection above all other brands for a term of twenty-one years testifies, for my part, all there is to say for this most delicious and satisfying of all smoking tobaccos.

Yours very truly,
(signed) J. J. Roberts



To those who have never tried Edgeworth, we make this offer:

Let us send you free samples of Edgeworth so that you may put it to the pipe test. If you like the samples, you'll like Edgeworth wherever and whenever you buy it, for it never changes in quality.

Write your name and address to Larus & Brother Company, 2-0 S. 21st Street, Richmond, Va.

We'll be grateful for the name and address of your tobacco dealer, too, if you care to add them.

Edgeworth is sold in various sizes to suit the needs and means of all purchasers. Both Edgeworth Plug Slice and Edgeworth Ready-Rubbed are packed in small pocket-size packages, in handsome humidors holding a pound, and also in several handy in-between sizes.

To Retail Tobacco Merchants: If your jobber can not supply you with Edgeworth, Larus & Brother Company will gladly send you prepaid by parcel post a one- or two-dozen carton of any size of Edgeworth Plug Slice or Edgeworth Ready-Rubbed for the same price you would pay the jobber.

[*On your radio—tune in on WRVA, Richmond, Va.—the Edgeworth Station. Wave length 256 meters.*]

"rests on the ability of individuals to get a community spirit, communities a state or provincial spirit, and provinces a national spirit. Nationalism essentially means a vision wider than the selfish interests of family or village. In the growth of that spirit is our hope of order, peace, prosperity for China and for the world which has to live with China." *The Congregationalist* quotes a friend who has spent many years in the interior of China as contending that we must face frankly the movement of Chinese nationalism. He recognizes its weaknesses and its dangers, but thinks that the Russian influence is neither deep nor extensive, "and that the great safeguard against it is to be found in a similar effort on the part of Western Powers to cultivate friendly relations and to win the confidence of the Chinese." He believes this can not be done unless the Powers relinquish or modify their claims of extraterritoriality and other privileges, and, says *The Congregationalist:* "Our impression is that this missionary from West China represents broadly the attitude of the ablest and most outstanding of missionaries in that country."

As for the great Catholic company in China, it is the policy of their church, we are told, to encourage the establishment of a native priesthood, and the desire of the Chinese is not without sympathy in the Vatican, as may be seen in the elevation of six Chinese priests to the bishopric. In *The Field Afar*, official magazine of the Catholic Foreign Mission Society of America, Father James A. Walsh writes that the desire of the Chinese for a native church is to be expected, "but those who realize the vastness of China know full well that such a desideratum can not be effected overnight, or, for that matter, in a generation." The Catholic Church in America has for years been developing a native clergy under an American hierarchy, we are told; but there are still dioceses here which must be served by foreign born priests because of the lack of native subjects. True, these foreign born have become naturalized, while few missioners in China have been made citizens there. But—

> The Catholic Church is always keen to encourage the formation of a native priesthood, and this idea has been very clearly exprest in our day by the late Pope Benedict XV in his encyclical "Maximum Illud," where he says: "Wherever there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missioners' work must be considered brought to a happy close; there the Church is founded."
>
> A few weeks ago the present ruling Pontiff, Pius XI, consecrated in Rome, at a brilliant ceremony, six bishops of pure Chinese blood. These, together with some twelve hundred native priests, are to-day witnesses to the fact that the Catholic Church in China is being gradually self-sustained in personnel—a condition which will be followed by self-support in its material needs.

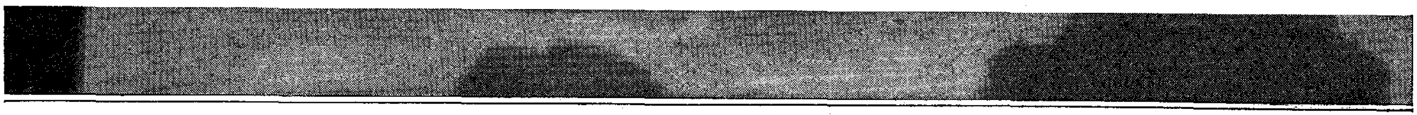
The right Christian attitude toward the great people who number Lao-Tze and Confucius among their sages, says *The Commonweal*, a New York Catholic weekly, is clearly revealed in the mandate of the Vatican regarding the development of a native clergy and the appointment of native bishops. "The habit of sending missionaries into a country under the protection of guns and in the company of trade drummers," says *The Commonweal*, "is fundamentally reprehensible. . . . In the long run the missionary suffers more from 'European protection' than from the 'Chinese menace.'" . "If the Catholic missionary works in China are spared general persecution," writes Linus G. Wey, editor of the Catholic Press Union publications, "it will be due to the fact that the Church has long ago prepared to meet just such an emergency by ordaining the native clergy and even building up a native episcopate."

One, however, among The Literary Digest's correspondents fears an evil outcome of the Chinese upheaval. Alexander Paul, Oriental Secretary of the United Christian Missionary Society, of St. Louis, Missouri, writes:

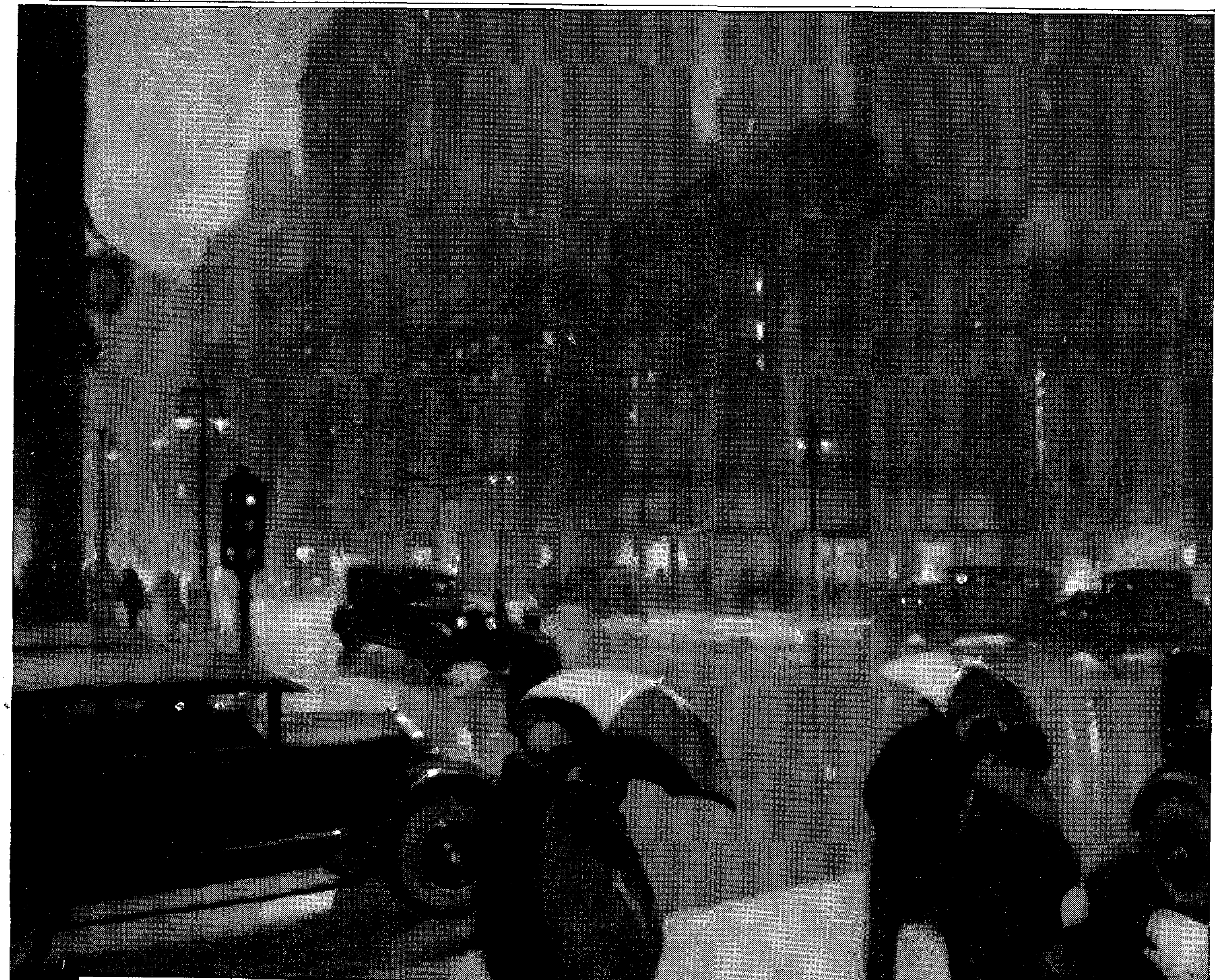
> Should the Nationalistic party win out, and we believe eventually they will, all missionary activity will cease for a time, at least, and should the ultra-Red element gain control, they will follow the lead of the extreme Russian Communistic party and forbid all religious activities. Even if they do not go this far, mission work will likely cease for an indefinite time and our missionaries may have to be brought home. One thing seems certain, so-called foreign control of religious and philanthropic work will cease and the Chinese will demand control.

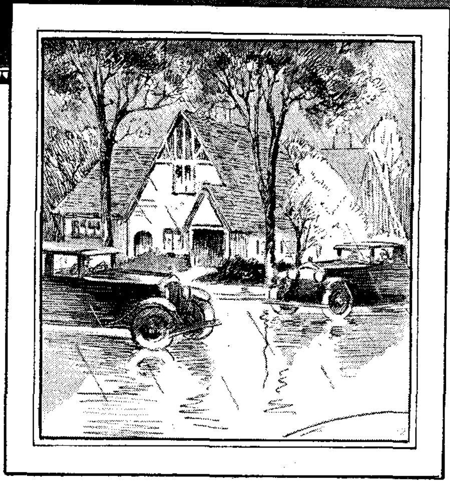
Referring again to the reports that missionaries are abandoning their posts in fear of the warring armies, accounts received by cable and letter from widely scattered missions in China by the Foreign Missions Conference, New York City, declare that there is no general breakdown of mission work in China. The disturbed area, it is said, is a very small portion of China's vast territory. Dr. A. L. Warnshuis, Associate Secretary of the Conference, announces, we read in the New York *Times:*

> The Presbyterian Board, which is doing the largest work in China, has received no reports of missionaries being forced to quit their stations, except those leaving early on regular furloughs. The Baptists at Swatow report conditions tranquil, with no missionaries leaving.
>
> From Foochow, where the recent trouble was, comes the request that Miss Eunice T. Thomas, head of the girls' school there, who is in this country, should return as soon as possible to continue her duties at the school.
>
> Bishop Logan H. Roots of the Episcopal Mission at Hankow has cabled to Mrs. Roots, who is in this country, asking her to sail for China early in April, and American Board stations at Kienning and Shaowu report that the Chinese were never more friendly and that they are looking forward to a lifetime of service.



The Concrete Street *is Safe*





Over 2,000 miles of concrete streets were laid last year in American cities. We have prepared a booklet telling about the experiences of these communities with concrete pavements. If you would like a copy write Portland Cement Association, Chicago.

RAIN, of course, increases the hazard of motor travel. But as a motorist you will remember that concrete is the safest highway wet or dry. Then why not insure the same feeling of security in crowded city traffic?

Concrete streets are safest. They are the engineer's answer to the challenge of rubber tires. Rigid and enduring under heaviest loads, concrete is also the most lasting of street surfaces. Economical to build and requiring little maintenance, the concrete street gives uninterrupted service.

When you pave, pave with concrete. Its attractive appearance and other exclusive advantages make it appropriate for business streets, boulevards, parkways, and residential districts alike.

CONCRETE

for permanence

The AMERICAN TRAVELER *in* EURO

WHERE TO GO
HOW TO GO
WHAT TO SEE

WOULDN'T *you* as a potential American traveler in Europe like to have this helpful American Express booklet "The American Traveler in Europe"?

Wouldn't you like to turn its pages which are brimful with valuable travel information and read where and how to go and what to see? How the American Express Travel Department can make *any* itinerary suggested by you a happy reality when you go?

Wouldn't you like to be one of the thousands of Independent Travelers who explore Europe with no travel details overlooked—with no worries and with all hotel reservations, itineraries, sleeping car tickets, meals en route, etc., arranged in advance?

Whether you are going abroad this year or not, you will be interested in this intriguing booklet, which makes the planning of independent travel a pleasure.

This coupon places a copy of the booklet in the mails for you. Fill in and send today to nearest office.

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Travel Department
65 Broadway, New York
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The wise traveler plans ahead. Write for this booklet and learn how Independent Travel is simplified

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Foreign Independent
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Please send "The American Traveler in Europe" to

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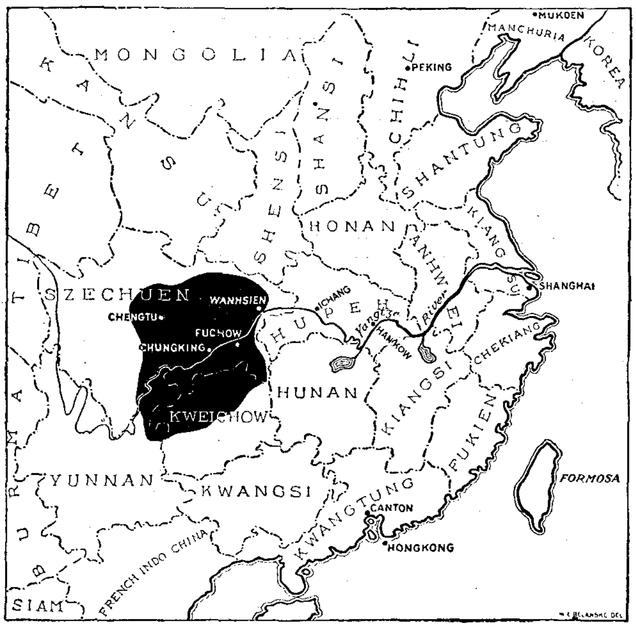
Address..

CHINA'S LAPSE IN OPIUM CONTROL

FIVE hundred tons of opium now go down the Yangtze River, on an average, every month in the year, according to a recent article in *Asia* Magazine, entitled "The Poppy Blooms Again." The writer, Gilbert King, is an American in charge of a bank in Chungking, capital of Szechuen, a large province of Western China, 1,400 miles from the mouth of the Yangtze Kiang. He says that China's relapse into the opium habit and trade is due to the present political chaos, of which it is one of the worst by-products. In support of his discouraging view of the situation, Mr. King offers first-hand facts, supplemented by photographs of vast areas of opium poppies in bloom, and a map showing that a large proportion of the arable land in Szechuen and Kweichow is now given up entirely to poppy culture, despite the Republic's stringent laws forbidding it.

This change is quite recent, as the editor of *Asia* notes in connection with Mr. King's article. The anti-opium edict of the Empress Dowager in 1906, proclaiming that the growth, sale and consumption of the drug must cease within ten years, had an effect little short of incredible. In six years production dropt 70 or 80 per cent., tho the sudden change of crops brought hardship if not ruin to thousands of farmers in interior provinces. But the Revolution of 1911 was followed by a seemingly endless series of civil wars, with rival Provincial Governors or Tuchuns all fighting for national power, and all more concerned with big tax collections than with the public good. As opium pays large sums in taxes and bribes to officials high and low, the old evil, the editor of *Asia* asserts, is rapidly assuming its former proportions, despite the hopeful reports made by Chinese delegates before the Opium Advisory Committee of the League of Nations at Geneva.



Courtesy of *ASIA* Magazine

CHINA'S OPIUM BLOT

With the present rate of increase in opium production in Szechuen, the record will soon equal that of twenty years ago, when the province was growing one-third the country's supply.

"The traffic has increased so greatly," writes Mr. King in his article, "that it has now come forcibly to my attention through the every-day business transactions in the bank of which I have charge." He continues:

"On a trip I made during the Easter holidays last year to investigate banking conditions in Wanhsien, a city on the Yangtze River, in Szechuen Province, I saw my first opium poppy. When we had left Wanhsien not more than ten miles behind, on the return trip, the fields along the river became a flaming mass of poppy that had just come into bloom. Altho the dominant color was white, blossoms of purple, scarlet, crimson and pink made the hills a riot of color. For a day and a half we steamed between poppy fields. Not less than four-fifths of the acreage was planted in opium!

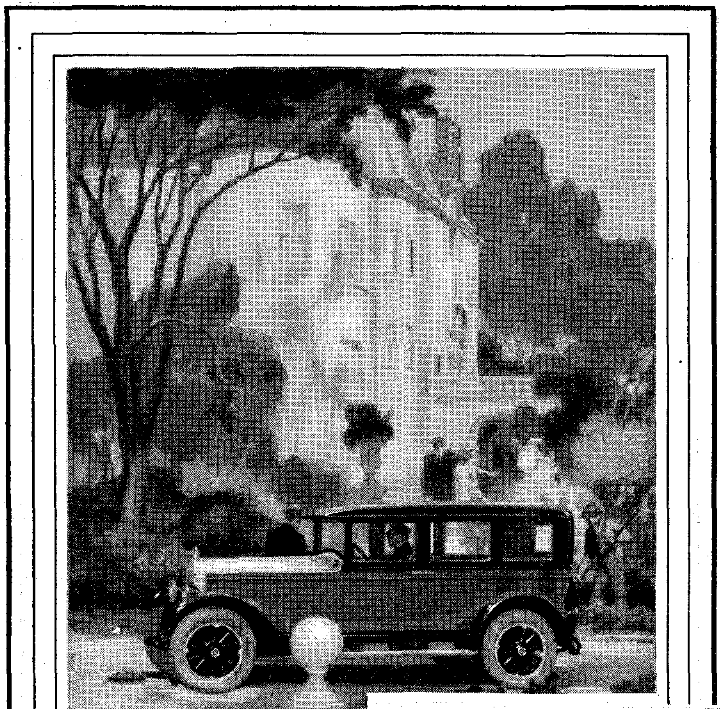
"'Does that look as if China were trying to suppress opium?' the Captain asked, contemptuously, as he waved his hand toward the glorious fields between which we took our course. In characteristically vigorous language he explained that the Chinese ships, running under Swedish, French or Italian flags, are loaded down with the stuff and make big money carrying it. He further dilated upon the activities of the gold-braided admiral of the Yangtze squadron, whose business it is to keep the contraband off American ships, and illustrated the difficulties of this task by a disgusted reference to his own 'number two' pilot whose bleary eyes and sleepy expression showed unmistakably that he was under the influence of the drug."

Since then Mr. King's business has repeatedly brought him up against facts showing the rapid growth of the opium trade and the activity of officials themselves in it. One of his bank's wealthy customers came to negotiate a large loan on a river vessel. In the interview, it transpired that the ship had just been sold for $250,000 to a clique of Chinese officials, consisting of the military governor, the civil governors, and the inspector-general of the Szechuen-Kweichow border. The purchasers had paid half the money down, and wished to borrow the other half. Their spokesman explained:

"We shall have no difficulty in repaying the loan, since the ship will have a

This Miracle of Engineering

for the first time clearly explained



"OVER a year ago, I purchased a "70" Willys-Knight Six. Since that time I have driven the car nearly 15,000 miles and, today, the motor is much smoother, quieter and more powerful than on the day I took delivery. It has not been necessary to have my car in the repair shop for any reason. Can you tell me why it is the Willys-Knight engine improves so steadily with use? I am often asked to explain this seeming phenomenon to my friends."

* * *

The Letter reproduced on this page, from a Willys-Knight owner, is typical of many that come to us from time to time.

Naturally, it is difficult for any, save the professional automotive engineer, to grasp just why the patented Knight sleeve-valve engine of the Willys-Knight—against all established engineering rules—shows, with use, so noticeable a gain in smoothness and quietness and power where, under precisely the same conditions, all poppet-valve types of engine register an equally noticeable loss.

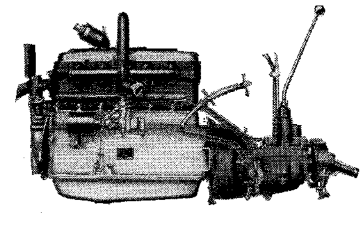
The purpose of this advertisement is, in so far as space limitations will permit, to state the reasons why.

When we say that the Willys-Knight sleeve-valve motor *improves* with use—that it *wears in* to greater efficiency and power while other motors are *wearing out*—we mean just that. And in no theoretical sense. But in a thoroughly factful and completely literal way.

The reason for this apparent phenomenon lies in the actual constructional principles of the patented Knight sleeve-valve motor which are basically and radically different from those employed in any motor of the poppet-valve type.

No valves—just two single sleeves

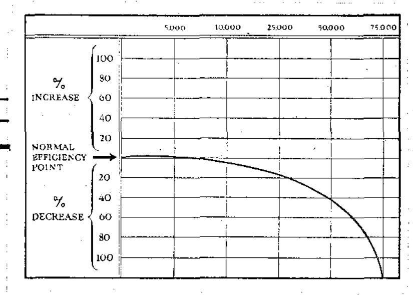
For example, the Knight sleeve-valve motor has no valves, in the ordinary sense. The action of the intake and exhaust ports is controlled by two single sleeves, rather than by a series of valves with all their multiplicity of parts—lifter-rods, lifter-springs, cams and what not — that make up the complicated poppet-valve motor of the T-head, L-head or valve-in-the-head varieties.



The Only Motor-Car Engine That Improves With Use

No valve adjustments

There is never any need for adjusting the valve-action in the Knight sleeve-valve motor. When the sleeves are first assembled into the motor, this is adjusted *for all time*. Therefore, since the valves in the Knight motor are *always* in proper adjustment, all of the wear and the trouble caused by improper valve adjustments is automatically done away with.



Graph indicating estimated comparative efficiency of sleeve-valve (top line) and poppet-valve (bottom line) motors based upon average performance of both types. Note gradual rise of sleeve-valve engine efficiency curve up to and beyond the 75,000 mile mark and gradual decline to zero point of average poppet-valve engine at corresponding mileage.

No carbon-cleaning

In the poppet-valve motor, carbon is always present From the very start, this tends to overcome even the most elaborate precautions against loss of power. This carbon gathers on the valve-head and seat. It causes the valves to seat improperly. It fouls the cylinder walls and the piston top. Thus, with this carbon accumulation come the knocks and noises, and it is there the *loss* of power in the poppet-valve motor starts.

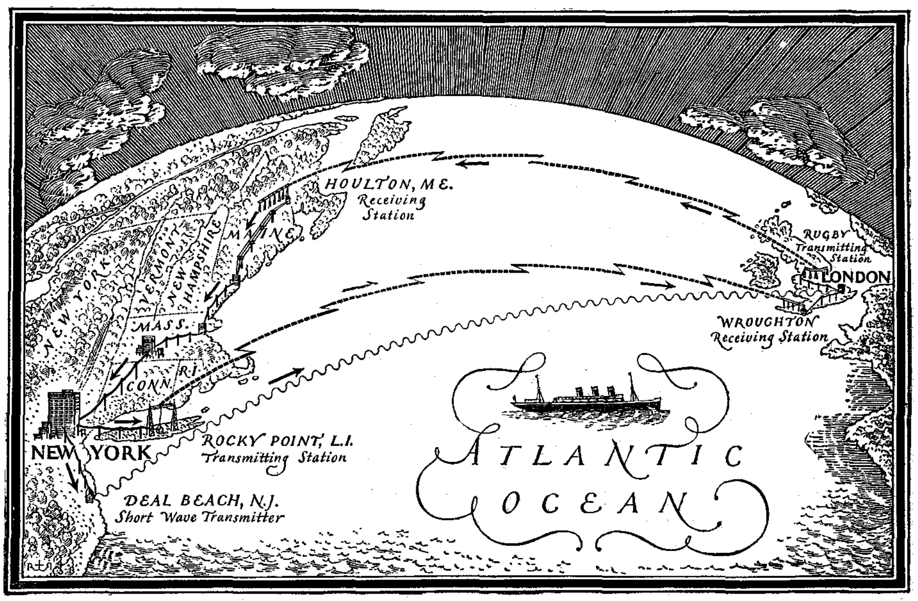
In the Knight sleeve-valve motor, just the opposite is true. Such carbon as forms finds its way to the compression ring at the top of the cylinder, between the two sleeves and between the outer sleeve and the cylinder wall. Hence, the same identical thing which *breaks down* the efficiency of the poppet-valve motor, serves only to *increase* the Knight motor's efficiency and to *build up* its power.

You really owe it to yourself to become informed upon this car before committing yourself to any less desirable automobile.

* * *

"70" Willys-Knight Six prices from $1295 to $1495. Willys-Knight Great Six, from $1850 to $2295—f. o. b. factory and specifications subject to change without notice . . . Willys-Overland Dealers offer unusually attractive credit terms . . . Willys-Overland, Inc., Toledo, Ohio. Willys-Overland Sales Co., Ltd., Toronto, Canada.

"70" WILLYS-KNIGHT SIX



The Radiophone's Meaning

An Advertisement of the American Telephone and Telegraph Company

AMERICAN TELEPHONE & TELEGRAPH CO. BELL SYSTEM AND ASSOCIATED COMPANIES

AN ADVENTURE in communication was made last January when transatlantic radio telephone service was established between New York and London. There had been previous tests and demonstrations. Nevertheless, the fact that at certain hours daily this service was made available to anyone in these cities from his own telephone, created such public interest that for several days the demands for overseas connections exceeded the capacity of the service.

It was then demonstrated that there was a real use for telephone communication between the world's two greatest cities. It was further demonstrated that the American Telephone and Telegraph Company, with the co-operation of the British Post Office, was able to give excellent transmission of speech under ordinary atmospheric conditions.

In accord with announcements made at that time, there will be a continued effort to improve the service, extend it to greater areas and insure a greater degree of privacy.

It is true that static will at times cause breaks in the ether circuit, but a long step forward has been made towards international telephone communication and more intimate relationship between the United States and Great Britain.

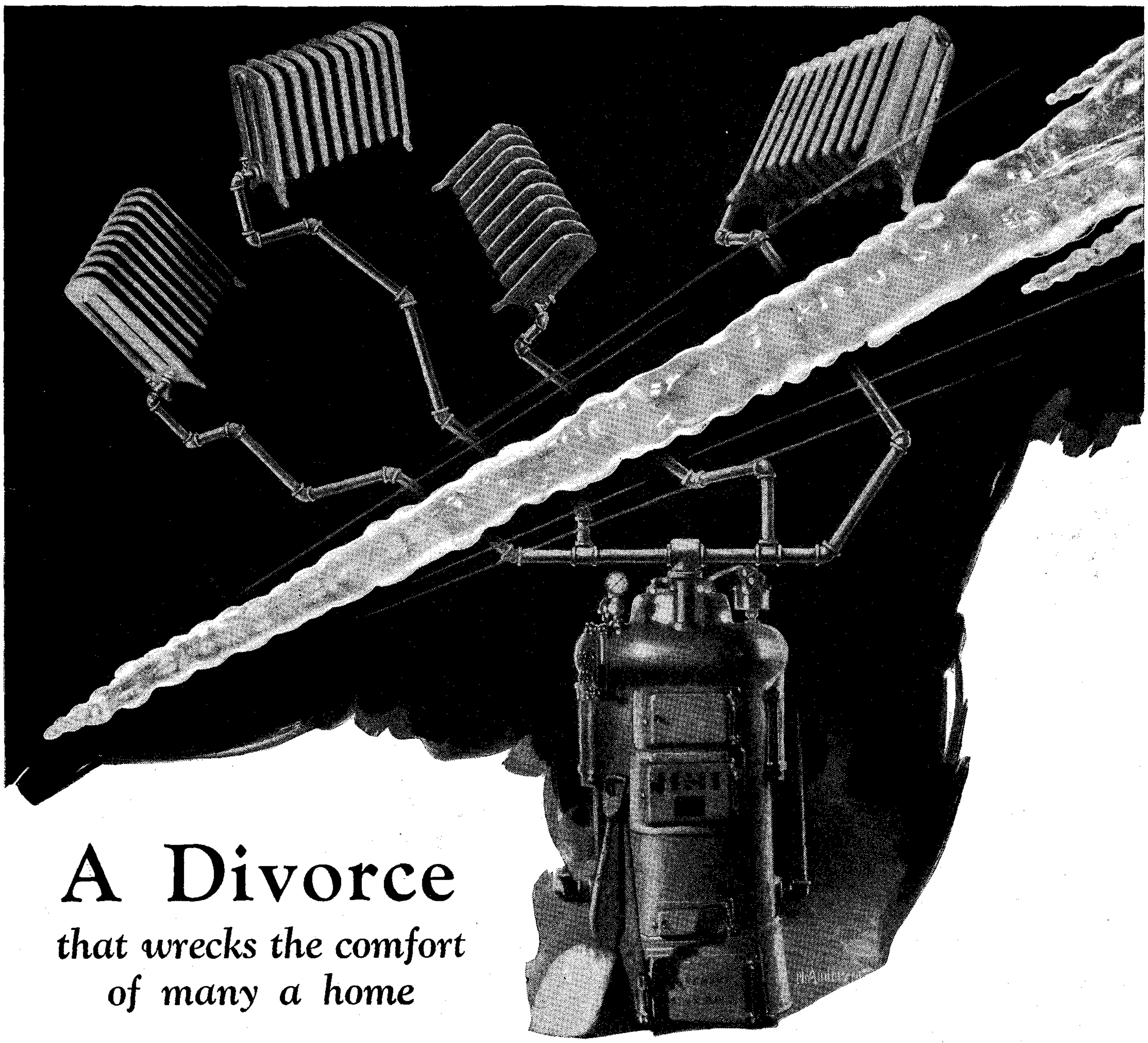
monopoly in the transport of opium down the river to Ichang. We shall collect $560 per ton of opium, which means an income of $56,000 per trip. In addition, the opium will pay a tax of $800 a ton at Wanhsien . . . . An average of 500 tons goes down the river each month, and, since this steamer takes from ten days to two weeks for the round trip, we can handle only about half of the export with one vessel. We are planning to buy another vessel soon."

The American bank refused to make this loan, but the money was borrowed elsewhere, and the ship immediately carried a hundred tons of opium down the river. What each cargo of that kind means in terms of stupefying smoke may be estimated from the fact that only one-seventieth of an ounce is required for a pipeful. Even the Chinese maritime customs authorities in Chungking, we are told, have for three years "maintained a blissful ignorance of the constant stream of opium shipments." Mr. King adds:

"Not all of the opium in Szechuen is exported. Much is consumed in the province. It is estimated that three tons of the drug are smoked daily in Chungking. In other words, in a city of 700,000 some 4,200,000 pipes of opium are smoked each day. The cost of this drug is more than $40,000 a day, or $15,000,000 a year. This is almost exactly the amount spent by Chungking for the most important staple, rice. Chinese estimate that from 25 to 35 per cent. of the population in Chungking smoke opium. Of this number, 70 per cent. are men and 30 per cent. are women."

When Mr. King asked his Chinese assistant manager how generally opium was used, the answer was: "Judge for yourself. Here is a list of native banks with which we have dealings. This first one has two opium-lamps for the use of guests." Then he went down the column of names: "One lamp—one, two, one, three, one, two." "We are the only bank in town that does not provide opium for callers." Two Chinese business men, who dropt in at this point, stated that all local merchants offered opium to prospective customers. "In Chungking it is customary to offer opium just as foreigners offer cigarets."

Opium is now by far the largest and most important export of Szechuen Province, and Mr. King finds that poppy culture is rapidly spreading southward again into Yunnan and Kweichow. As a shipload of only sixty tons of opium brings $2,000,000, often dislocating local exchange rates, but enriching the dealers and officials, Mr. King concludes that it is useless to expect any suppression of the evil under present conditions. "There is no hope for an effective war on opium," he thinks, "until self-seeking generals have been superseded by statesmen with a genuine love of country." And he adds: "If the foreign Powers do not begin to restrict the growth of the poppy so that smuggling is removed, all the gains effected by the costly suppression of past years bid fair to be lost completely."



A Divorce

that wrecks the comfort of many a home

YOUR furnace is roaring hot, your upstairs radiators are distantly cool. What causes this unpleasant divorce?

It is caused by the under-cover attacks of a rank outsider. Piercing cold, as sharp as an icicle, gets into your house and attacks your heating pipes. It steals the warmth that your furnace is trying to get upstairs to your radiators—and you pay the bill in wasted fuel.

Johns-Manville Improved Asbestocel is an insulation that guards your whole heating system against loss of heat. Due to its special construction it has a truly remarkable record for saving fuel.

You'll be surprised how little it costs to install—and this little cost is quickly recovered in fuel saved.

See your steamfitter or plumber

Have him inspect your heating system, now, with a view to applying Improved Asbestocel and giving you a warmer home—with less fuel.

It is marked with a red band at each end so you can easily identify it.

JOHNS-MANVILLE CORPORATION, MADISON AVENUE AT 41ST STREET, NEW YORK
BRANCHES IN ALL LARGE CITIES. FOR CANADA: CANADIAN JOHNS-MANVILLE CO., LTD., TORONTO

JOHNS-MANVILLE

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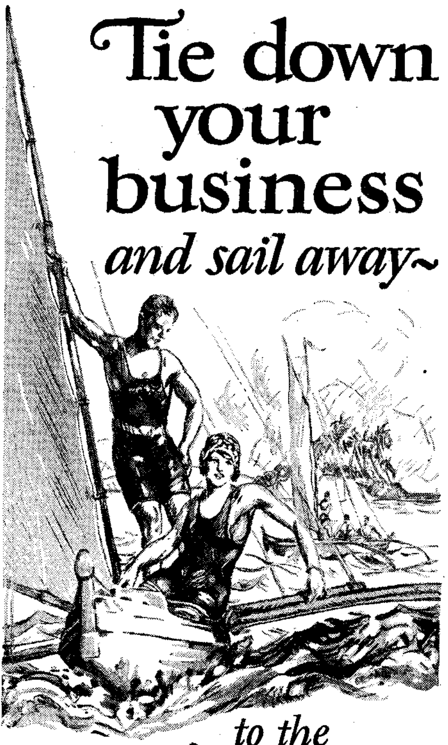

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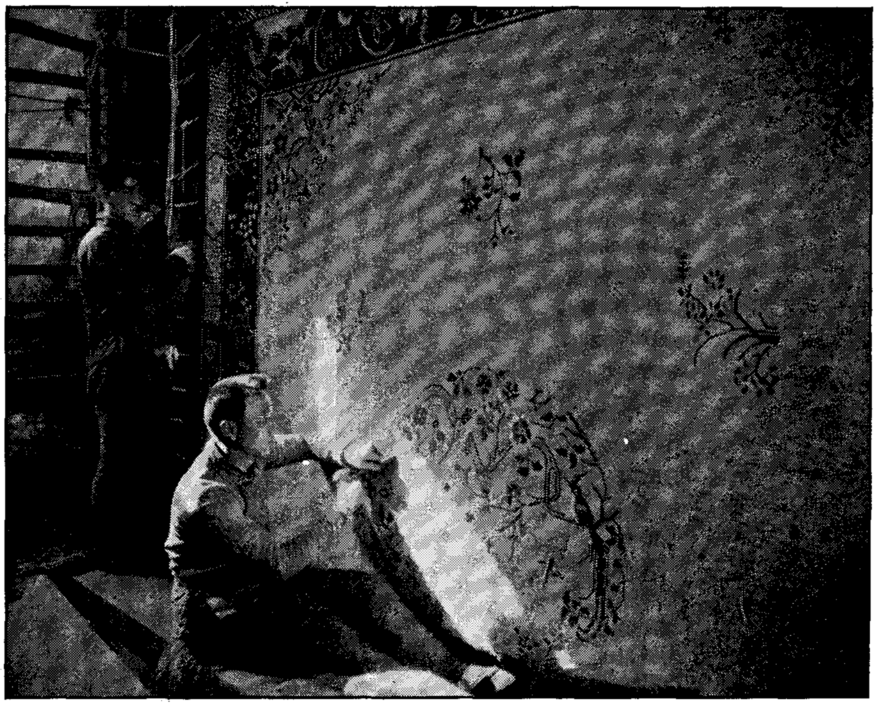
ROMANCE OF CHINESE RUGS

THE World War which almost immediately stopt the supply of rugs from the Near East opened a market in China which has been active for American consumption ever since. People who lamented the disappearance of the lovely Kashmir rug, the Persian carpet, the prayer-rug from Turkey, and the Tabriz silk rug, have found in the Tientsin rug a satisfactory substitute if not an equivalent.



FINISHING A TIENTSIN RUG

Clipping the edges of the figures to throw the design into relief. Scissors, knives, and all other implements used in the manufacture of Chinese rugs are hand-wrought and clumsy; yet with these crude tools the workman turns out the most delicately finished products.

Tientsin, the port of distribution for rugs woven in North China, is the largest manufacturing center and gives its name to the rug itself, but Peking and Shanghai also engage in the production of large numbers of rugs and carpets, tho the grade is not so good. Of course, in the production of these Chinese rugs some modifications and adaptations of shape and design are made to conform to the demands of the American housewife, but so versatile are the Chinese in meeting these demands that it is said that no less than 2,973,987 square feet of Tientsin carpet reached the American consumer in 1922, to be almost doubled in quantity in 1923, and to pursue a steady increase year by year since. With this immense consumption it can not be doubted that many of our readers are familiar with this Chinese product, and therefore some information about its manufacture will not be amiss. In a new book entitled "A Griffin in China," by Genevieve Wimsatt (Funk & Wagnalls Company), we cull this information:

> The Chinese rug is young in the textile world, having been brought to Peking from Tibet as late as 1864; yet in the few years that have elapsed since that date the making of the modern Tientsin carpet has advanced from a home craft, given over to women and children, to an industry which in Peking and Tientsin alone now counts some six hundred factories, each employing from twenty to three hundred men and boys.
>
> Camel's hair from Mongolia, brought laboriously by caravan from the great cold wastes; goat's hair, white, brown, and the much-esteemed "purple" shade; sheep's wool of many varying grades of fineness, all are used in the making of the rugs; but of these three materials it is the wool that is most extensively employed, and that comes by the strangest route to the hand of the weaver.
>
> At Tsinghai the great ropes of twisted wool from further inland, bound with thinner strings of goat's hair, are packed into the skins of sheep and the hides of cattle, these casings having been made water-tight by tying up the openings through which the body of the animal has been extracted. The packed skins are then fastened together and lasht to a framework of poles, the whole forming a raft which may comprise as many as thirty skins. Sheepskins, being thinner than cattle hides, are used for shorter trips, while the more sea-worthy cattle hides are used for the month-long trip to Paotao where the strange craft is broken up, and the wool is taken from the casings and shipped through Suiyuan to Kalgan, and thence to its ultimate destination, Tientsin.
>
> Once arrived at Tientsin the wool is cleansed with many washings, never being allowed to dry out between baths. It is then carded, and the fleece is sent to lowly homes to be spun into yarn by the women.
>
> The next step is the dyeing, and here the Chinese craftsman with his age-old traditions first joins hands with art, for the dyer knows his medium, and very lovely are the colors that come from his stained fingers. If he is a conscientious workman, abhorring the foreign anilin dyes, he uses indigo for blue, gamboge for yellow, vermilion for pink, sapan-wood for the delightful wood-shades so often found in

"MOTHER!"

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Chinese rugs, lampblack for black, verdigris for green, and red lead for red. These colors, skilfully blended, yield him all the shades necessary in his craft. So thoroughly does he do his work that the tints of a well-dyed Tientsin carpet merely soften and grow richer with age, while the fabric may be boiled to shreds without affecting the colors.

No modern machinery is used in the making of rugs, the loom being of the same type that was first introduced with the industry from Tibet. A frame with two stanch uprights, between which are two large beams, one at the top and one at the bottom, constitute the entire equipment. When the warp is set up the weaver strings a line of heavy threads between the beams, using cotton thread where the Persian weaver commonly employs woolen thread, and all is in readiness for the tracing of the design, which is outlined upon the strings of the warp by the master designer.

Now come the apprentices, small boys from eight to sixteen years of age, completing each about six square inches of weaving in a working day of many long hours, and working usually four to a rug. Following the shades in the design by means of a colored model which the artist has set up for them they proceed to fill in the pattern traced upon the threads. Balls of yarn of the different desired colors hang above their heads; the boys seize the yarn, pass it around two of the upright warp strings, with a peculiar twist, and cut off the ends with a heavy knife. These severed ends of yarn, multiplied indefinitely, form the pile of the carpet.

As to the esthetic qualities of the rug, there come into play the inevitable differences between East and West. The high-class Chinaman may shudder at the use the Westerner gives to these textile representations of his sacred symbols. Your true Chinese, untouched by foreign influences, does not fancy walking upon peonies, plum-blossoms, and chrysanthemums; and still less does he enjoy setting foot upon one of the Four Sacred Animals, the dragon, the phenix, the unicorn and the tortoise. Geometrical designs, with fretted backgrounds, and borders carrying out the ancient motifs, are more to his liking. Nevertheless, business is business:

> The foreign importer of Tientsin rugs usually orders so many thousand feet of carpet, making suggestions as to colors, patterns, and borders; but the Chinese designer, while carrying out the general ideas of the buyer, draws upon the great storehouse of symbols handed down to him from the times of the Emperors Shun and Yao, and enriched through generations. It is these symbols and emblems and lucky objects that lend to the Chinese rug much of its exotic appeal, setting it apart from all other rugs of Asian origin.
>
> Most of the rugs woven in Tientsin and Peking are bordered, and it is to the border we must look for the principal message of the piece. Perhaps the Meander pattern, known to the Chinese as Cloud and Thunder, is used; then the suggestion is of gain, abundance, and plenty. Perhaps the Endless Knot is repeated at intervals, and then the rug tells of long life. The Pearl Band does not signify riches, as might be supposed, but is symbolic of the Pearl of Perfect Felicity. The bat spreads his wings, often red wings, for happiness, and the cloud pattern is remindful of the more sublime things of life.
>
> Tradition asserts that the mighty Buddha had on the sole of his foot the impress of certain objects, and that when he stept in the dust he left there the print of these things. Eight of these, known as the Eight Precious Objects, feature largely in almost every branch of Chinese art, and one who looks may find woven into many of the high-grade rugs the Wheel of the Law, the Canopy, the State Umbrella, the Knot, the Conch Shell, the Lotus, the Relic Jar, and the Fish. . . .
>
> The flowers of the season, the peony for spring, the lotus for summer, the chrysanthemum for autumn, and the *prunus*—commonly called the hawthorn—for winter, are well liked for rug decorations. Secondarily, the peony indicates riches and prosperity, the chrysanthemum fidelity, the lotus purity, and the *prunus*, long life.
>
> Fruits, also, are frequently introduced into the design, and are of happy omen. The Peaches of Immortality which grow in the Gardens of the Great Western Mother and ripen only once in three thousand years; the Fingers of Buddha, a citron, the name of which is a homophone for happiness; the pomegranate with its numerous seeds, signifying fecundity; the lotus shell and the jujube, also stressing the joy of a large number of descendants, are only a few of the fruits employed by the Chinese rug weaver to good effect.

THE COVER—A lady of quality in China decorates the cover of this special number. She is a sister-in-law of the last Emperor, and represents the gorgeousness of head-decoration with which rich ladies of quality adorn themselves in China. The portrait was made by an American artist, Mrs. Leonebel Jacobs, who has spent the recent years of her life making portraits of distinguished people. She was born in Tacoma, Washington, grew up in the Northwest and attended the University of Oregon for a time, after which she studied art in the East. Her first commissions were from *The Delineator* magazine to do portraits of members of the Arms Conference held during President Harding's Administration. She has, in this capacity, made portraits of prominent men representing various nationalities, but her most notable work, perhaps, has been done in China in the Palace gardens in Tientsin, where the exiled Emperor and Empress now reside. Of her experience there, we read in the New York *Herald Tribune:* "She stayed three years. The artist admits that she has been living under an enchantment. By the subjects of her art she was introduced directly into all the intimacies of Chinese life. She learned the life of the Chinese Theater through Mei Lan-fang, the actor. She learned the life of Chinese artists through Kingpah, the artist. She became reverent with the Panchan Llama. She would dine and mah-jongg with the Emperor and Empress and the next day make a portrait of her amah's (personal maid's) round yellow baby. In the meantime she and Mrs. Calhoun, wife of the former United States Minister to China, had a whole temple to themselves in which to live."

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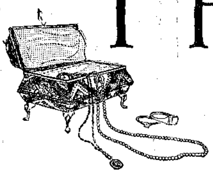

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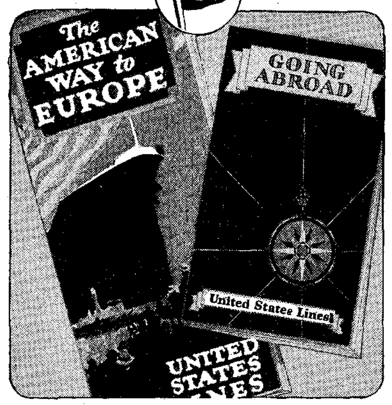

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CHINA WESTERN IN THE EAST, BUT EASTERN IN THE WEST

A CERTAIN "Foreign Devil" who was convinced that China was becoming westernized—and foreign devils who get their ideas from ponderous tomes on commerce and economics will always tell you that China is much westernized—entered a courtroom in a village in the interior, or western part, of China. To the visitor's great amazement, he found the courtroom "filled with butterflies." They "emerged from a box set before the magistrate," relates Thomas Steep, in his volume, "Chinese Fantastics" (The Century Company), "fluttered in a dazzle of animated colors about the room, and disappeared out of the windows, while magistrate, court officials, prisoners and spectators looked on with quiet solemnity." Never having seen butterflies gyrating in an American or European courtroom, the man who believed China was becoming westernized didn't quite know what to make of it. As Mr. Steep relates the dénouement:

> The visitor, upon inquiry, learned that the magistrate was a nature-lover; that, in the case of minor offenses, he fined the prisoners, instead of taels or Chinese dollars, an equal number of butterflies; that relatives or friends, when sentence was pronounced, hastened to procure the butterflies, which had to be produced before the court uninjured and able to fly; that, when the butterflies were released, counted, and had winged themselves out of the windows, the prisoner was dismissed; and that liberated prisoner and liberated butterflies often met just outside the courtroom, each homeward bound, the butterflies to sunshine and flowers, and the prisoner to freedom.
>
> When questioned how the capture and liberation of the butterflies satisfied justice, the magistrate—a fat, jolly man, who swatted flies with his pigtail, and who invariably slept when a prisoner's innocence was pleaded, as if convinced that nobody was ever innocent—said:
>
> "The beauties of nature should be an antidote to crime. He who obtains his liberty through the intercession of the beautiful butterflies, and then commits another crime, must be incorrigible. I never have mercy on a second offender."
>
> The foreigner who was convinced that China was becoming westernized left the courtroom, wondering how the butterfly code could be reconciled with western jurisprudence.

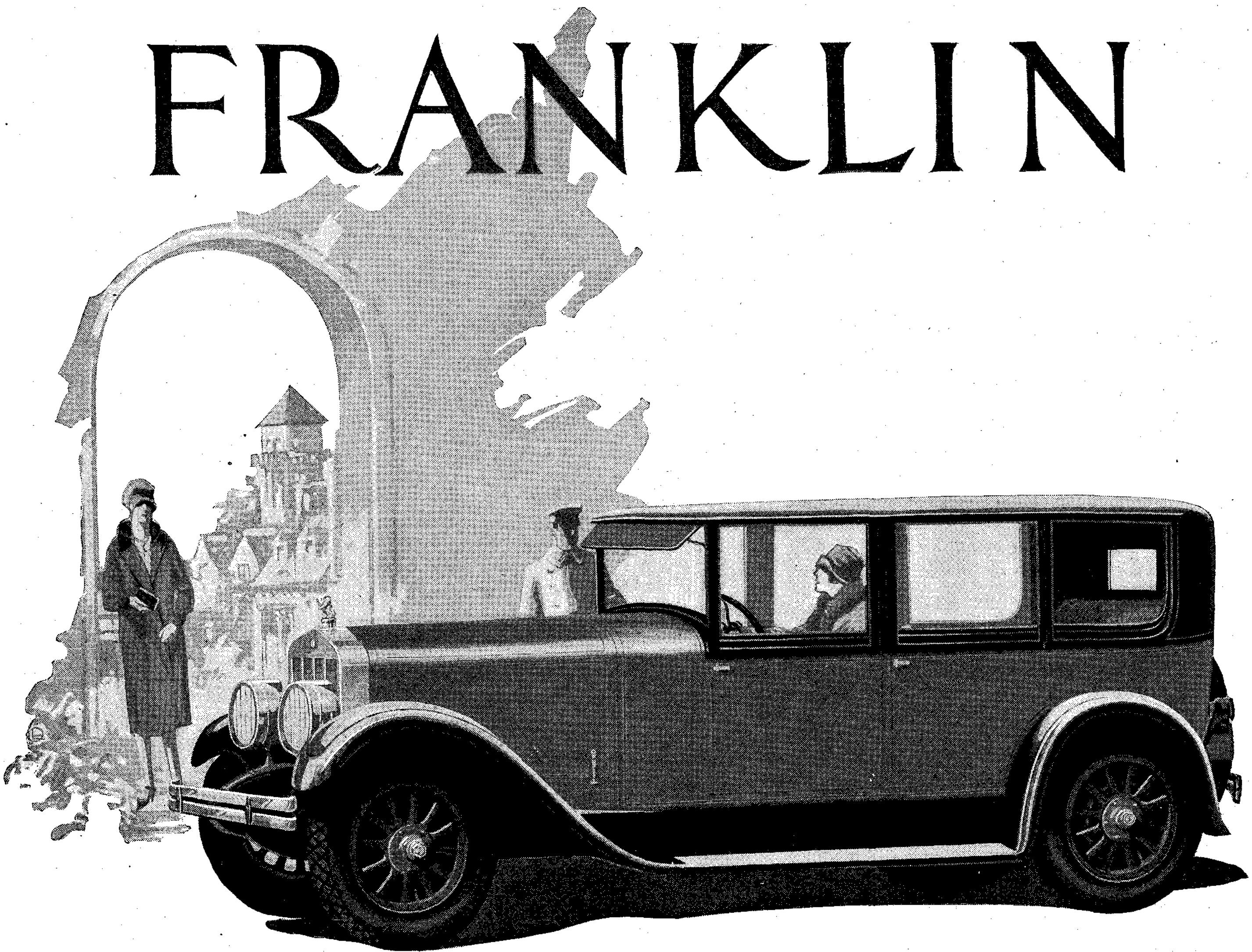
And, speaking of westernization, here are some of Mr. Steep's experiences with Chinese railways and trolley-cars:

> The first time I rode on the train between Peking and Shanghai, I was surprized to see black lines painted across the train windows. On inquiry I learned that the rural Chinese, who glaze the windows of their homes with a tough translucent paper, and who are unfamiliar with glass windows, had been in the habit of poking their heads through the glass with such a resultant of cut heads and broken windows that the black lines had been adopted to advise inexperienced travelers that there was a transparent substance between them and the outside. I did not see any Chinese poke his head through the window, tho I watched for it, but while I was talking to a Chinese passenger, I attempted to throw a cigar-stub over the black line, thinking the line was the top of the window-sash. The cigar-stub hit the glass and bounded back. "A good idea, that black line," said my Chinese companion. "It spares many foreigners from poking their heads through the glass."
>
> There may be seen, jangling through the streets of Mukden, the metropolis of Manchuria, a number of dilapidated old street-cars. Each car, drawn by three shaggy Mongolian ponies, is driven by a Chinese who holds the reins with one hand and with the other shakes a bell to warn the crowds in the street that the car is approaching. Out of the windows protrude hands, clutching long-stemmed pipes, heads with dangling pigtails, and faces aglow with the novelty of riding in a street-car. No European faces are visible in the car. The passengers, in blue clothes, squat on the seats, their feet in felt shoes doubled beneath them. They smoke pipes and look out the windows. The fare is a few coppers.
>
> The cars were a western innovation. They were the old horse-cars used in New York City thirty or forty years ago, the cars that rumbled across Fourteenth, Twenty-third, Forty-second, and other of the cross-town streets. Discarded by New York, they were sold to Tokyo; discarded by Tokyo, they were sold to Mukden.
>
> There are memories in old horse-cars; memories of fashions now abandoned, of merry playgoers now silent, of theaters now closed, of early toilers and burdened shoppers now gone, of streets now changed. The memories seem to cling to the old horse-cars still as they jangle through the streets of Mukden.

Of course this easternization of "the Toonerville Trolley which meets all the trains," is a far cry from the brave modernity that inspirits the Kuomintang, the Cantonese Government, and its highly efficient Army. In those circles we hear of nationalism, something resembling democracy, labor-unions, strikes, the boycott, the latest and some of the most dubious brands of political economy, and—perhaps most significant of all—the New Woman! But in West China, away from Canton and the coast, Mother China is still Mother China, say the latest observers, and her 400,000,000 souls still vegetate as they did 400 and 4,000 years ago. We've been told of pigtails going out of fashion, but hear what Mr. Steep says:

> He walked into my room, placed his silk skull-cap on the table, pulled a silver jade-studded hair-pin from his coiffure, and blandly hung his pigtail over the back of a chair.
>
> "Not real?" I asked, for I had often admired his sinuous black pigtail. He was a Chinese of the mandarin official class, and, as a conservative, he adhered to the native dress. He wore a long loose coat that touched his ankles, a plum-colored waist-jacket, and sleeves wide enough to hide in them his hands with their long finger-nails. But the most dandified part of him was his pigtail. It reached to the heels of his blue felt shoes in a thick braid, and was tipped with a tassel. It gave him a particularly frisky air, especially when he turned quickly and the pigtail snapt like a whip.

(*Continued on page 68*)



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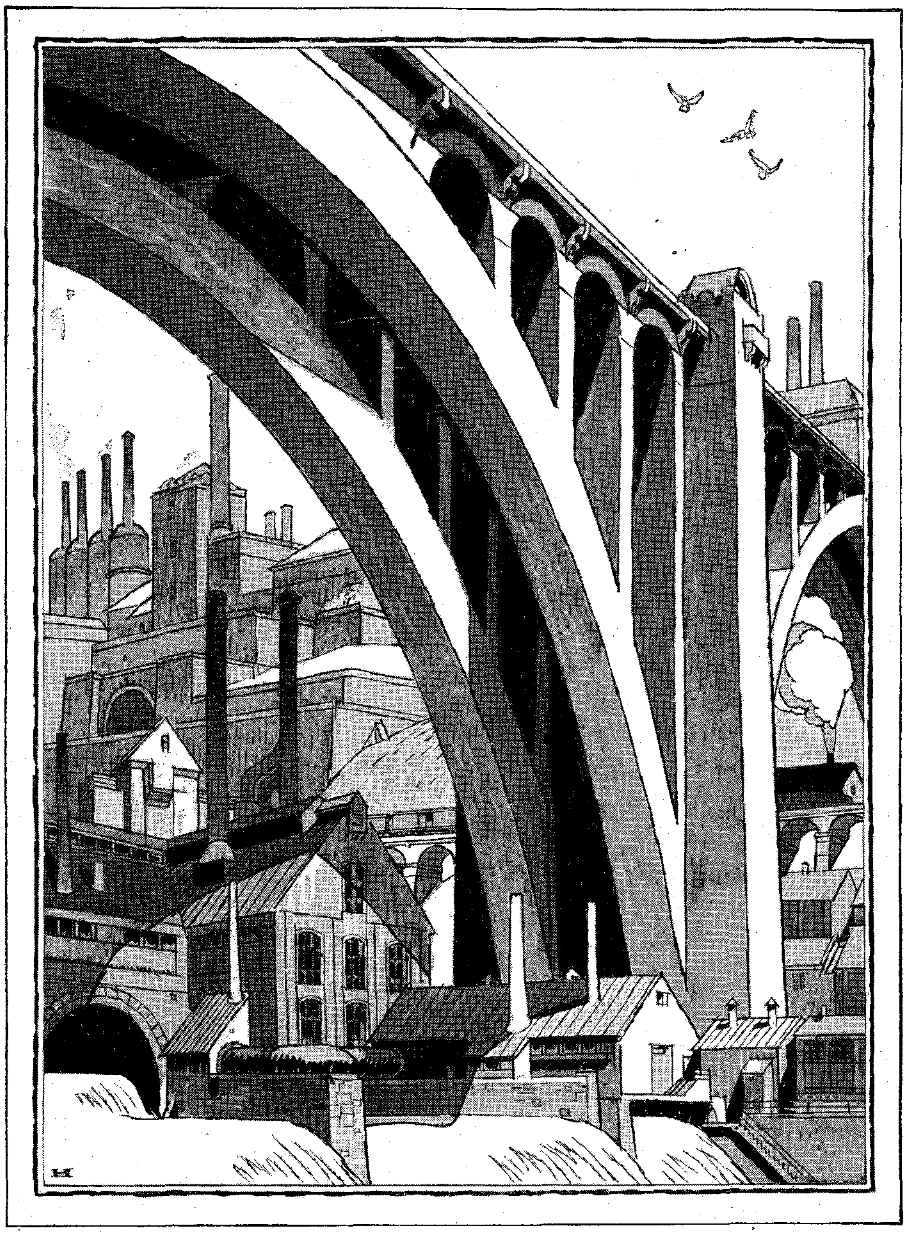
Lombardy in the Northwest

Like Lombardy, ringed with Alpine peaks and tilted towards the warm scented winds of the Mediterranean, the Inland Empire is a land-locked vale strongly influenced by the warm breezes from the Pacific Ocean. Like Lombardy, but as large as all France! In the west Rainier lifts its glacier-crested peak. To the north and west stretch glorious wildernesses of mountain and primeval forest. Through enormous fertile valleys, blossoming with apricot, melons, grapes, apples, pears, plums, peaches, alfalfa, wheat, rushes the mighty Columbia under claret-colored headlands.



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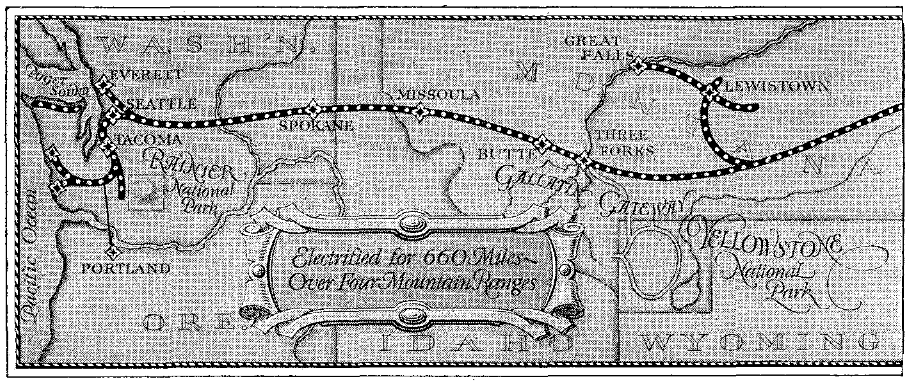

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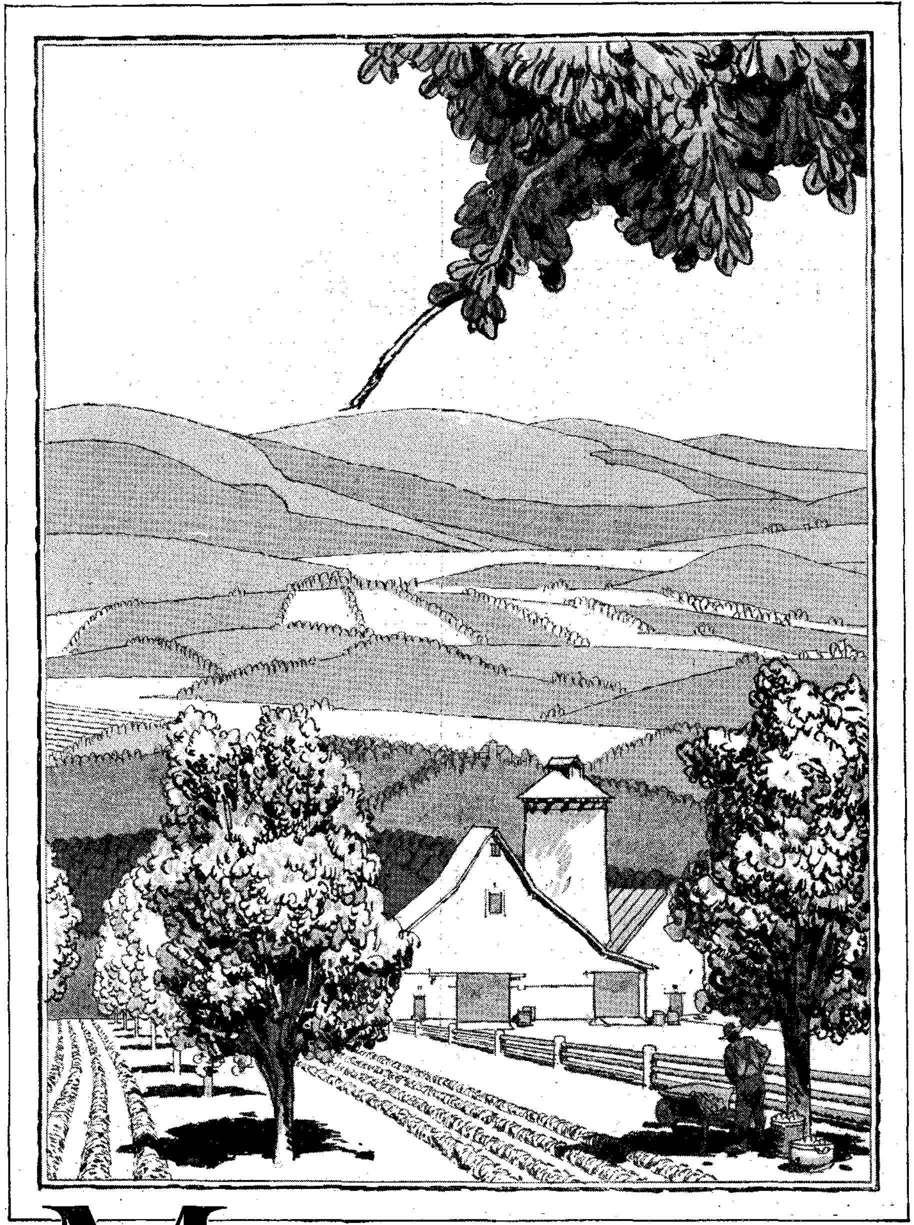

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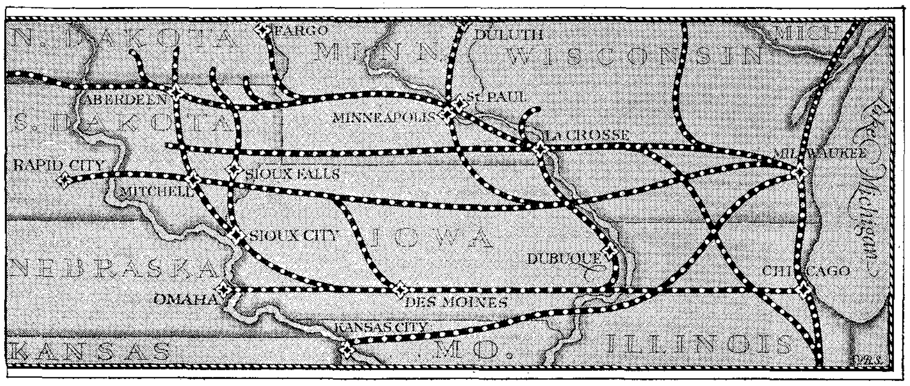

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(*Continued from page 64*)

"Yes," he said. "Plenty of them do it. You know that old Chinese saying, 'Long united, we divide; long divided, we unite.' So it is with our pigtails. Long wearing them, we cast them off; long separated from them, we restore them. I am beginning to think Western dress is unsuitable to the Chinese."

I never minutely examined Chinese heads to ascertain how many pigtails were detachable. I know only from hearsay or from accidental disclosures that false pigtails are worn by those who, having severed their real ones impulsively, desire them back, and by those who, as employees of conservative Chinese, don them in the morning only to doff them surreptitiously at night. That the Chinese generally will revive pigtail-wearing, I greatly doubt. My conviction is that pigtails are doomed to extinction.

Under the ancient Chinese system of punishment, pigtails gave officials an advantage in managing criminals. Criminals were pulled out of their cells and dragged into court by their pigtails. They were tied together in bunches by their pigtails; if they tried to escape, all in the same bunch would have to run simultaneously, and in the same direction—which presupposed a unanimity impossible among humans.

In the Boxer uprising, while the allied armies were marching from Tientsin to relieve the legations at Peking, some coolies who had been prest into service by the foreigners were captured by the Chinese generals. What punishment befitted the disloyal coolies who had served with the foreign devils? Cutting off their heads was too mild. Worse than death, the coolies' pigtails were lopped off, and they were returned to the enemies' camp, pigtailless, to show that for their disloyalty they had suffered humiliation worse than torture or decapitation.

Among the phenomena of westernization in eastern China, on the coast, is the Chinese flapper, described as "the glory of her sex." Turning from Mr. Steep's book to one of his recent dispatches from Shanghai to the New York *Herald Tribune*, we learn that this lively young person flourishes in the great seaports, where East meets West, and calmly ignores recent legislation prohibitive of bobbed hair. Mr. Steep extols the discrimination that has enabled her to adopt Western manners without losing her racial characteristics. In physical appearance she is described as "slender, quick in movement, dainty, and feminine," quite on the American plan, and she is credited with "a broad forehead, betokening intelligence, and bright, mirthful eyes." As to her weapons and accomplishments, they appear to be drawn from the armory of her Western sister, for she "uses a lipstick, rouges her cheeks, dresses smartly in her native costume, drives an automobile, Charlestons, smokes cigarets, plays golf and tennis, generally speaks English, and comports herself with a snappiness and confidence suggesting that she is the intellectual peer of men." According to Mr. Steep's observation, feminism in the Far East has not yet penetrated to the interior, where the Oriental male is still reluctant to concede the equality of woman; but in the great coast cities she is "the pioneer in the liberation of her sisters." Notably:

> In politics she is defiant of tradition, reads modern books in preference to the classics, and allies herself with the movement known as Young China. Converse with a Chinese flapper and she will express her opinions in impeccable English on topics kindred to those that interest her Occidental prototype.
>
> There are in Shanghai Chinese women pharmacists, doctors, nurses, superintendents of hospitals, teachers, lawyers, writers, and stenographers, and there are banks, clubs, publications, and political organizations managed by women. Only recently, in deference to the demands of women who wished to share in theatrical prosperity, the Shanghai Municipal Council passed an ordinance permitting Chinese actresses to appear on the stage, which formerly had been prohibited as unmoral.
>
> Contrast this pleasant and perhaps overoptimistic picture of the progressive woman with that of the unwesternized woman. Her feet are bound and crippled for the same reason that a horse is hobbled—to hamper her freedom. When she is married she must literally abandon the home of her youth and become the servant of her mother-in-law. She is regarded as the inferior of every man in her household, and particularly of her husband and her husband's father. Every Chinese man knows that a wife who is independent enough to bob her hair is independent enough to refuse to walk behind him, and every politician knows that a bobbed head contains ideas for reforms inimical to the old order of things.
>
> It was in the hope of checking feminism in China that a group of militarists and politicians in Tientsin recently had passed by the Chihli Educational Bureau regulations forbidding women and girls to bob their hair. It is incredible that in modern times a group of so-called leaders should promulgate in the newspapers so unchivalrous a set of regulations as these, which now take the form of law so far as the women of Tientsin are concerned:
>
> "A fine will be imposed on any girl above the age of fourteen who bobs her hair. Parents of girls under fourteen will be advised by the police that they must not cut the hair of their daughters.
>
> "From the date of the issuance of this order, three months will be allowed for bobbed hair to grow. At the end of that time any girl found in the street with bobbed hair will be subject to a fine.
>
> "The police will warn women during the three months that they must not bob their hair.
>
> "After the expiration of three months, any girl found with bobbed hair will be arrested and taken to the police yamen (headquarters). Her parents will be notified and the fine imposed. The parents must then sign a document promising that neither their daughters nor daughters-in-law will be permitted to bob their hair in the future.
>
> "Fines will range from $2 to $15.
>
> "Policemen will not be allowed to collect the fines. The cases will be handled at the yamen." That is, the court officials and not the policemen will keep the money.
>
> A similar law was passed in Canton some years ago, but the Cantonese women nullified it by the simple process of ignoring it. It will be interesting to learn whether the Northern Chinese women will display the same independence.

CHINA'S LANGUAGE REVOLUTION

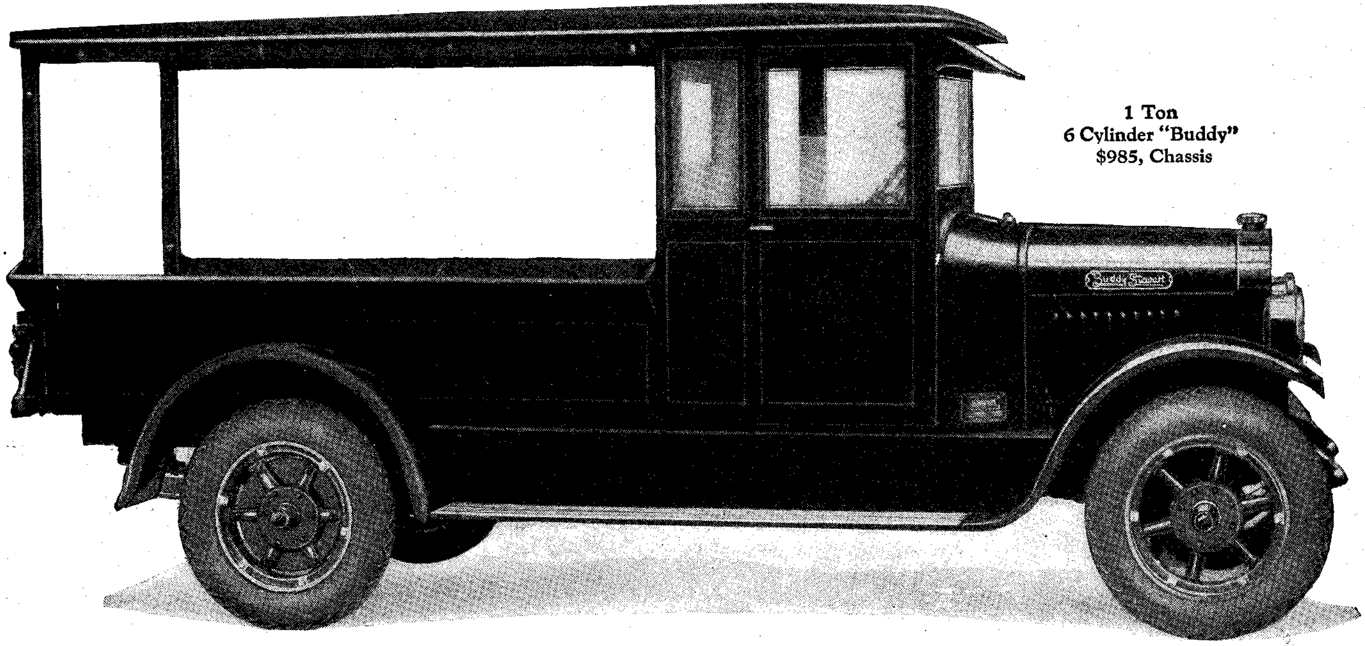
When China became a Republic many old things either passed away or were shaken to their very foundations. One of these was the language which for centuries had become embalmed in a classical and impregnable form understood by the scholars, but disregarded by the people at large. The political revolution, therefore, went hand in hand with a literary revolution, and, according to Mr. Low Kwong-lai, a graduate of Harvard University, the change from the classical language for literary uses into the vernacular, that is the language spoken to-day by the people, is nothing short of "an intellectual and spiritual revolution which arouses the creative energy of the Chinese and awakens the dormant national consciousness of 400,000,000." From this same source we are assured that the spoken language of China, now exalted to an honored place, is serving the people as a medium of expression for the emotions, "hitherto suppress because trammeled by the restraining influences of the classical language." The leader of the new language movement is Dr. Hu Shih, a graduate of Columbia and Cornell, who saw that the classical language had ceased to be a living tongue as long ago as the second century B.B. (Before Buddha), and that its continued use was due simply to the examination system which required of every candidate a thorough knowledge of the classics and thus perpetuated the language used by Confucius and his contemporaries. Mr. Low, however, in his article in *The North American Review*, while admitting "germs of truth" in this explanation, yet finds certain things misleading, for—

> It is to be remembered that a language which Dr. Hu considers dead in 120 B.B., had produced marvelous things in prose and poetry down to the very time when this new movement was launched by Dr. Hu Shih and others, and had been adequate as a medium of expression and as a literary instrument, comparable to any language in Europe. It would certainly be flying in the face of facts to say what Dr. Hu implied in his pronouncement, that the prose and poetry of the Tang Dynasty, the Augustan period of Chinese literature, were utterly valueless, and that the language of the Tang poets was inadequate to express the feelings and ideas of the Chinese of that period. Besides, the process of evolution has been going on in the Chinese language just as it has been going on in the language of other countries, and the prose of one Chinese Dynasty is as different from the prose of another as the prose of the eighteenth century is different from that of the nineteenth century.

Mr. Low recognizes, however, the necessity of adjustment since the introduction of Western ideas into China, and points out that "the difficulty of expression was felt by every translator and writer." He compares the rigid use of the old classical language to express newly introduced Western knowledge to the attempt "to pour new wine into old bottles" and calls it "a task impossible of fulfilment."

Now the vernacular Chinese, tho far

To the man who says- "The truck I buy must last me many years"



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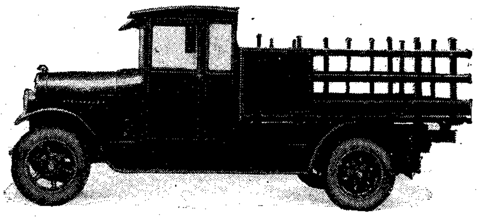

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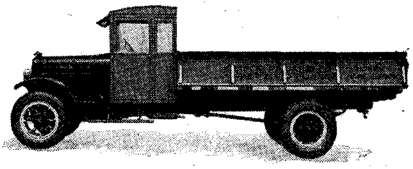

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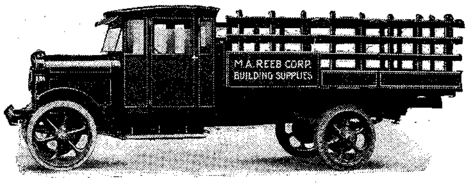

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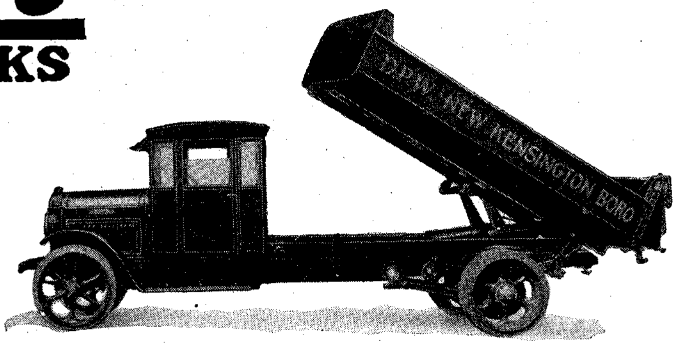

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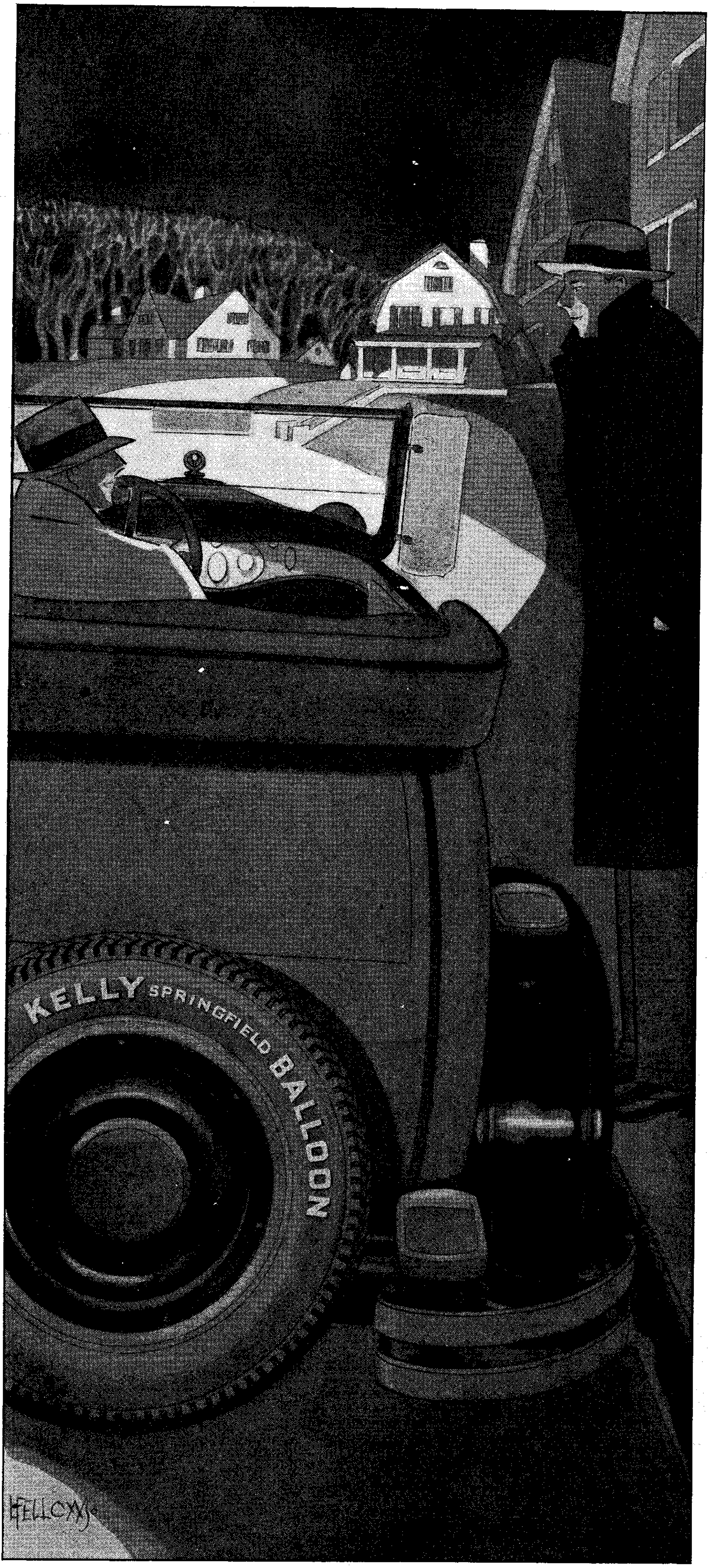

"Well, Bob, it's five minutes past two. What's the story going to be?"
"Oh, I'll tell her we had a blowout."
"That would never get past MY wife. She knows I use Kelly-Springfields."

from possessing such qualities as dignity and elegance, is yet a better medium to pour one's vials of wrath and to give vent to one's indignation and griefs and joys. It is true that the vernacular at the hands of most practitioners is most crude and lends itself to unabashed vulgarity and grossness, but it is full of possibilities and can remedy fundamental defects of the classical language if the sense of historical continuity is not lost sight of. Whatever the vernacular may develop into and whether the consequences it will produce are for good or ill, there is not the slightest doubt that as a medium for the expression of elementary emotions and feelings it far surpasses the classical language.

The standard-bearer of the literary revolution was *The New Youth,* which "in the first months of 1918 printed nothing but what was written in the vernacular." It was edited by Dr. Hu Shih and some members of the Peking National University, "which has become the intellectual center of China and is identified with radical thought." Both contemporary European writers and ancient classics were translated into the vernacular literally, "the original thought being rendered into Chinese without changing the word order of the original sentence." Regarding this practise, Mr. Low writes:

> Some are very good, but some require a previous knowledge of the language of the author to get the general drift in the translation. This raises a very important point, namely, the Europeanization of Chinese grammar, taking the word in its broad sense. Many daring spirits do not hesitate to translate with the grammatical peculiarity belonging to French, German and English, with the result that the reader has first to equip himself with a working knowledge of the language used by the author translated, and has also to think back in the original language in order to follow intelligently what the translation is all about. Whether these experiments will succeed in changing the Chinese mental habits is highly doubtful. I am extremely skeptical as to the possibility of making the Chinese people change their ways of thinking, and their mental habits which have been deeply ingrained in the brains of four hundred millions. Slight modification of certain ways of expression is, of course, desirable and possible, and such modifications have constantly occurred in European languages. But every language has its genius and the mysterious force of communal thinking, which often refuses to accept any radical change in its habits.

With the attempted Europeanization of Chinese grammar is the adoption of Western punctuation marks by the writers in the vernacular. Mr. Low points out that Chinese have used the period and the comma since the beginnings of their language, but the colon, semicolon, question and exclamation marks are of Western importation. "It is significant," Mr. Low says, "of the whole movement that the exclamation mark should have become their darling child, petted and spoiled. Its loving parents, the emotional youths of China, seem to be unable to find words strong enough to express the whole gamut of their deeply felt emotions, whereas the

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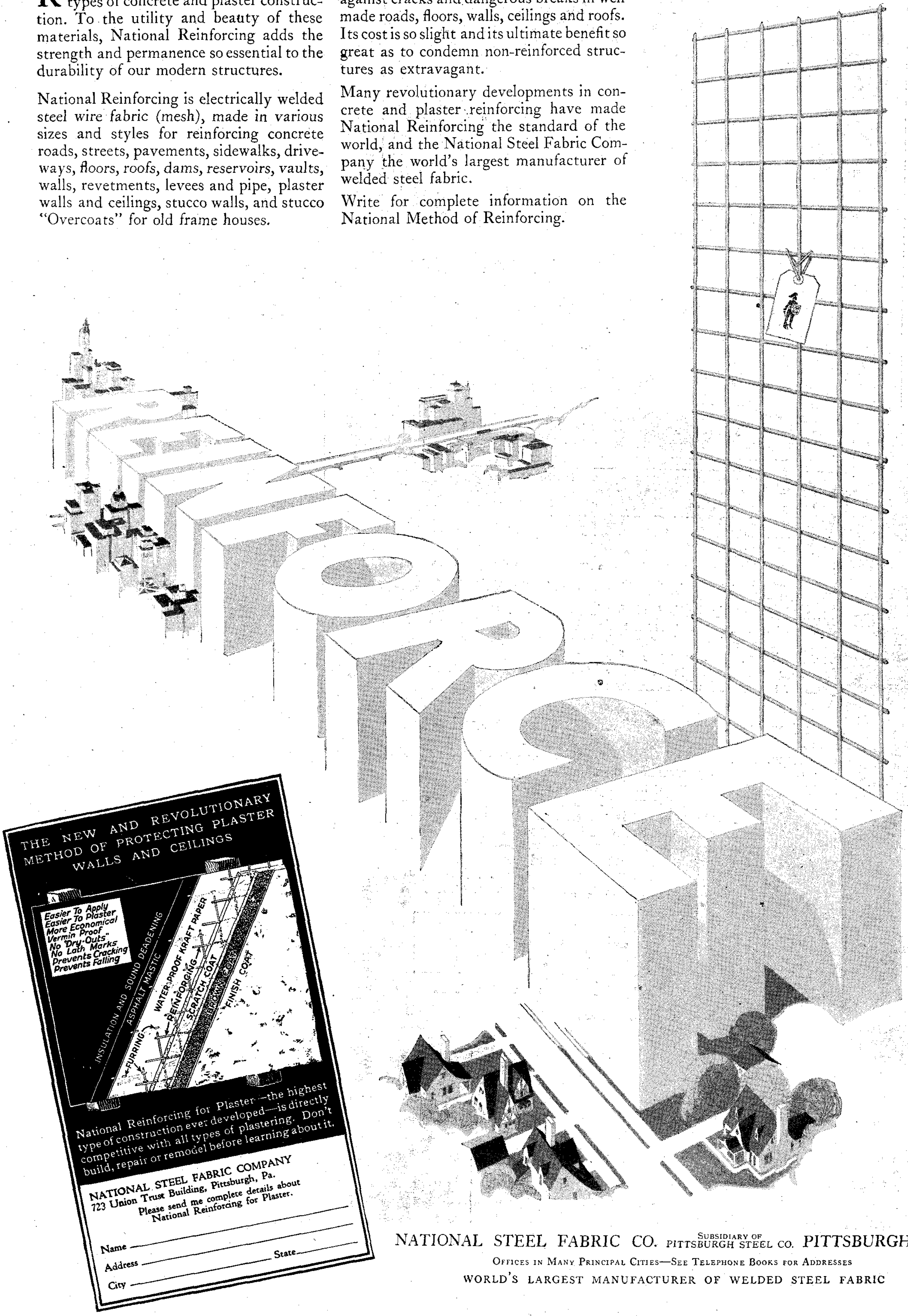
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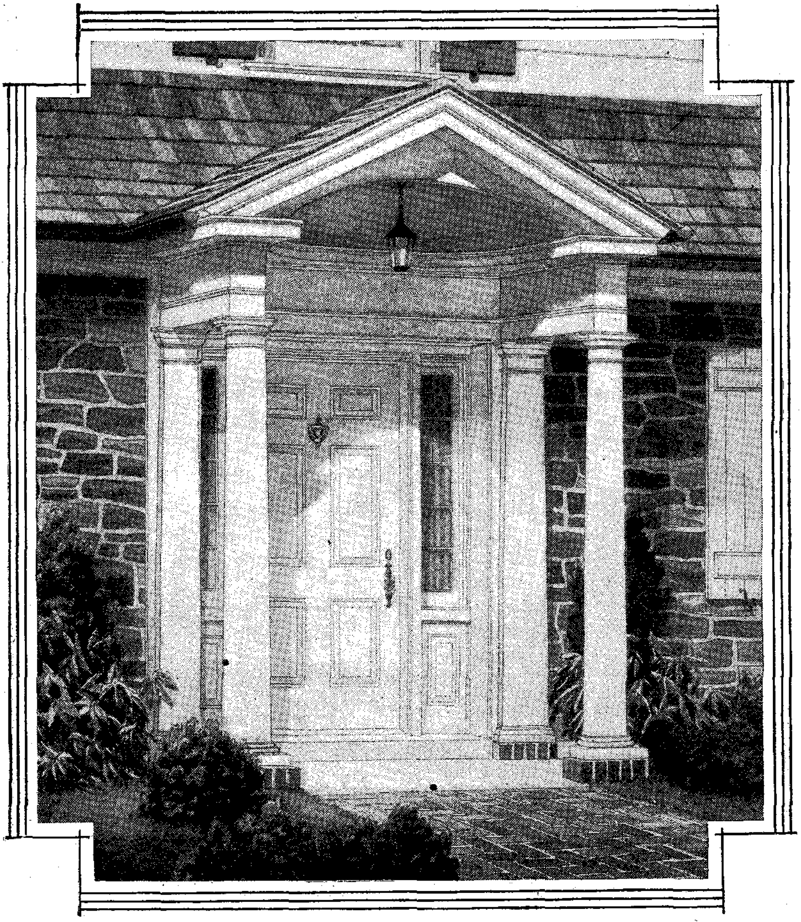

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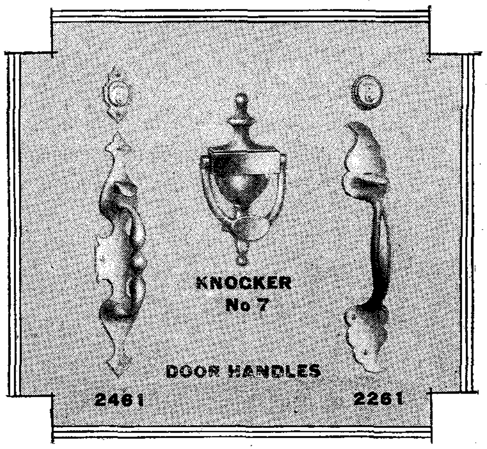


classical writers, with their self-mastery and sweet calm, would consider it a compromise of dignity to show their bleeding heart without a veil."

In a few years the movement made gigantic strides. Starting in 1917 with *The New Youth,* the number of papers and periodicals published in the vernacular reached four or five hundred by 1920. Many important newspapers adopted the *pei hua* or vernacular, and such conservative and influential magazines as *The Eastern Miscellany* and *The Short Story Magazine* followed "the prevailing fashion without further grumbling."

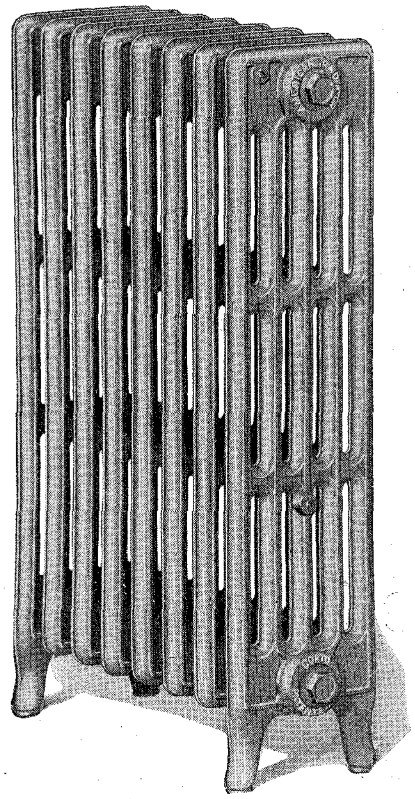
When Dr. T. T. Lew, a noted teacher and lecturer, returned to China from America in 1921, he was "overwhelmed by a kind of invisible power and atmosphere," and felt "that there was life vibrating—a new life which I had not found a few years ago." In the course of one evening Dr. Lew picked up forty-seven different magazines and glancing through them found in them "more up-to-date things discust and a wider range of opinions exprest . . . than in any combination of forty-seven magazines picked up from American newspaper stands."

The phonetic movement, which gained wide publicity a few years ago, is losing influence, according to interviews with Chinese students in this country. In its place there is the so-called 1,000-character movement, which aims to teach the illiterate Chinese one thousand of the "simplest and commonest" characters. According to Dr. Wang, "experiments in Europe among the 200,000 Chinese laborers employed there during the war" showed that in a term of "four months of class work of one hour and a half a day, graduates are able to read and write every-day literature."

By 1920 the *pei hua* became established, for in that year "the ministry of education issued a proclamation to the effect that from the autumn of that year the textbooks used in the primary school should be written in the vernacular." In some of the middle schools and high schools voluntary action was taken by the authorities to adopt texts written in the new medium, and students are "directed by the teachers to express themselves in vernacular."

The Literary Revolution soon grew larger in scope than the exaltation of the vernacular to the time-honored position of language. It became the Chinese Renaissance, a movement involving a new point of view which Dr. Hu Shih, writing in another place, describes as "critical," and characterizes this critical attitude as follows:

> 1. In regard to the traditional customs we must ask whether or not they have any value to-day. . . . 2. In regard to the traditionally handed-down teachings of our sages, we must inquire whether or not they are adequate for us now. . . . 3. Toward conventional forms of belief and action we must ask, is it necessary to accept them as right because they are accepted by the majority?



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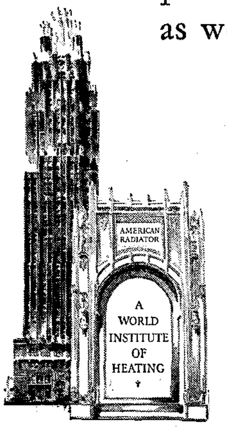
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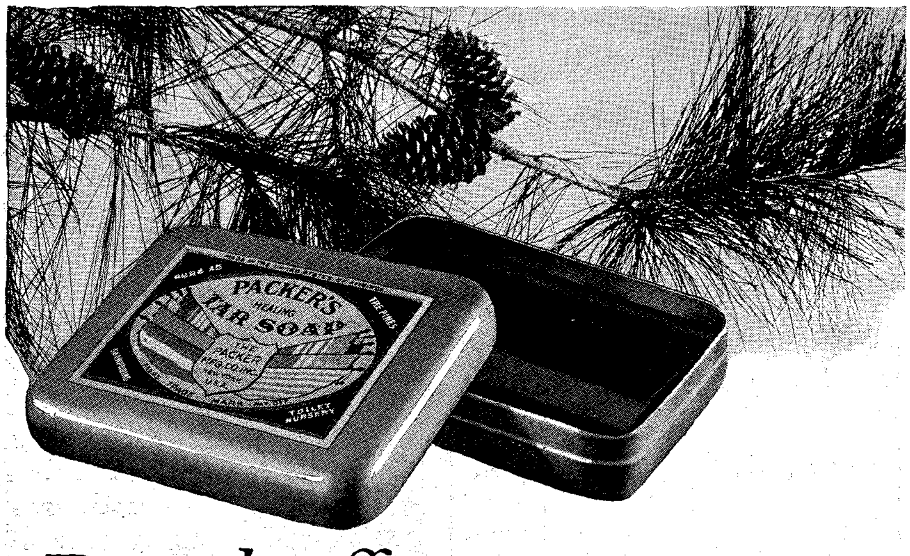

Dandruff: the bald facts

How to stop it

ANY gentleman, of course, wishes to be rid of dandruff. Doubly so, when doctors tell him that dandruff today may lead to baldness tomorrow!

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The value of pine tar

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In severe cases of dandruff, repeat this treatment every other day for one or two weeks. In milder cases, every third or fourth day may be sufficient. Gradually decrease the frequency of the treatments as your scalp clears. Then *keep up* the treatments regularly once a week to prevent dandruff from coming back.

Usually this simple treatment will soon rid your scalp of dandruff and help keep your hair healthy, vigorous, alive. Occasionally, however, this commonsense method alone does not suffice. If so in your case, do not experiment with treatments which promise seemingly miraculous results. See your family physician—perhaps some underlying trouble needs his care.

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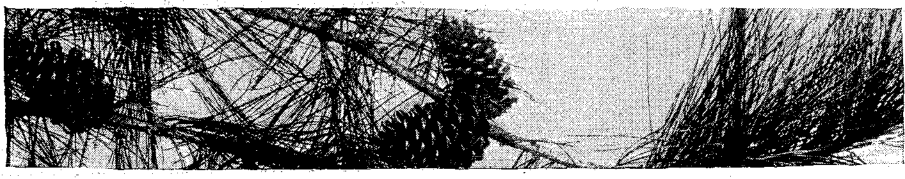

CHINA'S 2,500 YEARS OF LITERATURE

SIX HUNDRED years before Christ the Chinese had a written language fully adequate to the most varied expression of human thought, Prof. Herbert A. Giles of Cambridge University reminds us in his "History of Chinese Literature" (Appleton), and ever since then China has been piling up new classics, century by century, until the would-be author to-day stands daunted by the vast dimensions of his country's existing literature and opprest by the hopelessness of surpassing the immortals who have gone before. The "Complete Collection of the Poetry of the Tang Dynasty" alone contains 48,900 poems, filling 900 books, and this collection covers only the years from 600 to 900 A. D.

The story of Chinese literature naturally begins with Confucius (born 551 B. C.), as he is regarded as its founder. Besides writing at least one great original work, and formulating a system of morals which is still the foundation of the nation's daily life, Confucius rescued for posterity many valuable documents of history and fragments of popular verse from earlier times. The most famous of these are the "Three Hundred Odes," some of which, translated by Professor Giles, reveal the thoroughly human and hence quite modern note which is, perhaps, the chief surprize that Chinese literature has to offer to one unfamiliar with it. The Five Classics of Confucius, which the Chinese student approaches by first memorizing the shorter and simpler course known as the Four Books of Mencius, also contain a philosophy which has a familiar sound to modern ears in such passages as the Confucian version of the Golden Rule and his explanation of the meaning of charity: "Love one another."

Then a "free-verse revolt" was started in the fourth century B. C., by Chu Yuan and his school. "Their poetry," says Professor Giles, "was prose run mad. There is nothing like it in the whole range of Chinese literature." But it was not until the coming of the Han Dynasty (200 B. C. to 200 A. D.) that both prose and verse attained their first great flowering. It was in this period that Ssu-ma Chien, the Father of History, wrote his "Historical Record"—a history of China from the earliest ages to about one hundred years before the Christian era—upon which have been modeled all the dynastic histories since then. The uniform series thus created, when printed in 1747, filled 219 large volumes, "a record such as can be produced by no other country in the world."

A few women poets began to appear in the Han Dynasty, but Chinese literature is almost wholly the work of men. To that period also belongs the coming of Buddhism from India into China, with a conflict of faiths that enriched literature in some ways.

China's best poetry was produced in the three hundred years of the Tang

Dynasty, and the 48,900 poems of that period, still carefully preserved, have served as finished models for all subsequent poets. A Chinese poem, says Professor Giles, is at best a hard nut to crack, for it has even more artificialities than our sonnet; "but in the hands of the most gifted this artificiality is altogether concealed by art, and the very trammels of tone and rime become transfigured." The four-line "stop-short," which has to end with a sudden twist of thought, was then, and still is, a favorite form.

By general consent Li Po (A. D. 705-762) would probably be named as China's greatest poet, says the Cambridge professor whose book is here being drawn upon. Li Po's wild Bohemian life, his gay and dissipated career at court, his exile and his tragic end, all combine to form an effective setting for his lifelong flow of verse. At the early age of ten he wrote this "stop-short" to a firefly:

> "Rain can not quench thy lantern's light,
> Wind makes it shine more brightly bright;
> Oh, why not fly to heaven afar,
> And twinkle near the moon—a star?"

Li Po began by wandering about the country, and at length retired to the mountains, which he always loved; there, with five other tippling poets, he wrote verses which finally introduced him to the Emperor's court. There he was long a favorite, but intrigue finally ousted him, and he left in disgrace. It was then that he wrote:

> "My whitening hair would make a long, long rope,
> Yet would not fathom all my depth of woe."

After more wanderings and much adventure, we are told, Li Po was drowned one night when leaning too far over the edge of a boat to embrace the reflection of the moon, to which, tho intoxicated, he had just indited some of his finest lines. Remarking that Li Po's control of the "stop-short" was considered perfect, Professor Giles cites this as an example:

> "The birds have all flown to their roosts in the tree,
> The last cloud has just floated lazily by;
> But we never tire of each other, not we,
> As we sit there together—the mountains
> and I."

Another poet of the same epoch, of whom his countrymen are justly proud, was Tu Fu. He thought so highly of his own poetry that he prescribed it as a cure for malarial fever. After being driven from public office by the rebellion of 755 he lived a wandering life, was nearly drowned by a flood, had to live ten days on roots, and, being rescued, succumbed next day to the effects of eating roast-beef and drinking white wine to excess after so long a fast. The skill of Tu Fu with the "stop-short" is instanced in this expression of his homesickness in exile:

> "White gleam the gulls across the darkling tide,
> On the green hills the red flowers seem to
> burn;
> Alas! I see another spring has died. . . .
> When will it come—the day of my return?"

Thus the catalog of first-class poets runs on through the names of Wang Chien, Po Chu-I, and many more, to Ssu-kung Tu,

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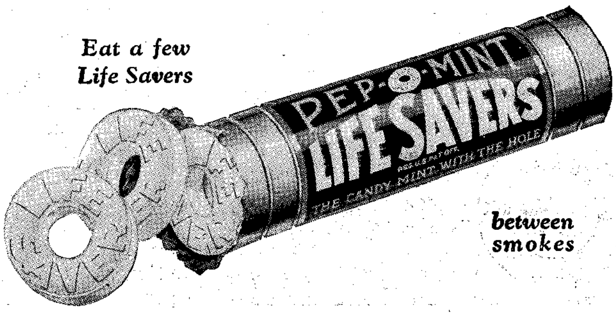

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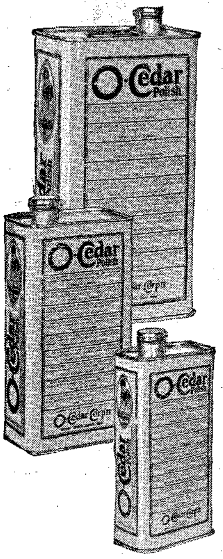

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"commonly known as the Last of the Tangs." The Tang Dynasty was rich also in prose-writers, such as Liu Tsung-yuan, noted for purity of style and felicity of expression, and Han Yu, who was an even greater master of prose satire than of verse. Han Yu's famous ultimatum to the crocodile, which, written and thrown into the river, put the ugly beast to flight, is probably as familiar to the Chinese schoolboy as "Spartacus" or "Horatio at the Bridge" to the American youth. The same writer's memorial censuring the Emperor for bringing a bone of Buddha into China is a landmark in China's literary and religious history.

The introduction of block-printing by Feng Tao (881-894) makes his name one of the few to be noted in the next dynasty, that of the Sungs. Tho this important step in the invention of printing had been tried early in the Tang Dynasty, Professor Giles finds that "until the date of Feng Tao it certainly was not applied to the production of books."

To the period of the Sungs belongs Chu Hsi (1130–1200), whose name "is a household word throughout China," and who wrote what is still considered a standard history of that country. Chu Hsi was a great advocate of consistency in everything. At his death, his coffin is said to have taken up a position, suspended in the air, about three feet from the ground. "Whereupon his son-in-law, falling on his knees beside the bier, reminded the departed spirit of the great principles of which he had been such a brilliant exponent in life—and the coffin gently descended to the ground."

Kublai Khan and his Mongol hordes swept over China in the thirteenth century, and with them came two innovations—the drama and the novel. The Chinese range their novels under four heads, as dealing with usurpation and plotting, with love and intrigue, with superstition, and with brigandage or lawless characters. Dr. Giles gives examples of each, beginning with the long historical novels of the thirteenth century, whose authors' names have been forgotten, and coming down to the works of the Ming Dynasty, one of which, the "Chin Ping Mei," named from its chief female characters, possesses one extraordinary characteristic. "Many words and phrases are capable of two interpretations, one of which is of a class which renders such passages unfit for ears polite." Such novels, however, says Dr. Giles, are rather exceptional in China; Chinese fiction is frank, but seldom unclean. Here is a more typical plot:

The "Yu Chiao Li" is a tale of the fifteenth century which has found much favor in the eyes of foreigners, partly because it is of an unusually moderate length. The ordinary Chinaman likes his novels long, and does not mind plenty of repetitions after the style of Homer, which latter feature seems to point in the direction of stories told by word of mouth and written down later on, and may be taken

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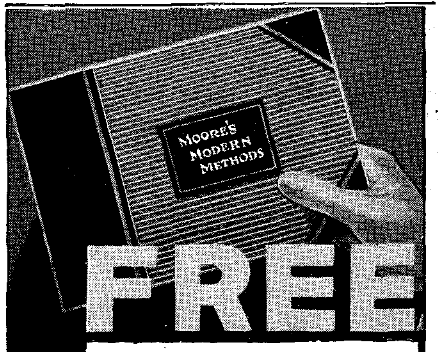

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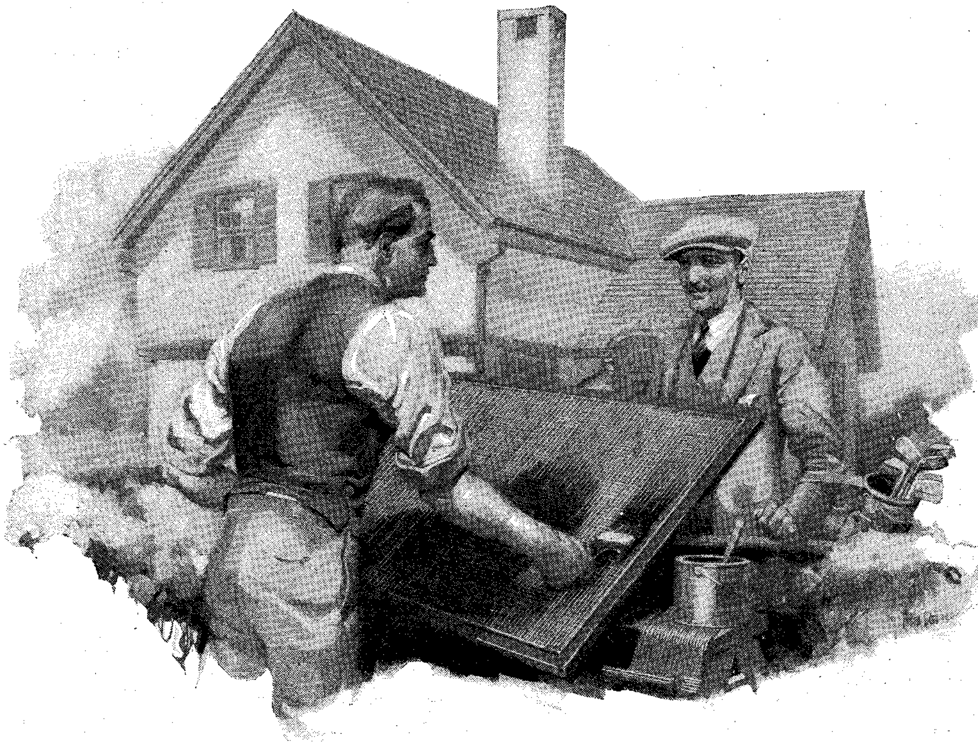

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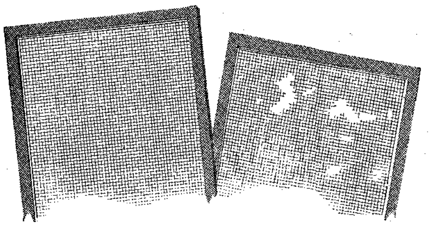

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Bronze screens cost only about $15 more than galvanized screens for the average eight-room house, and their long life makes this a highly economical investment.

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Pacific Wire Products Co., Los Angeles, Cal.
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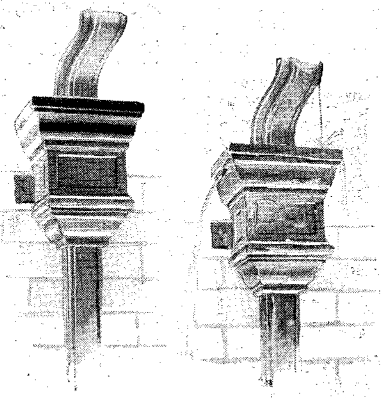

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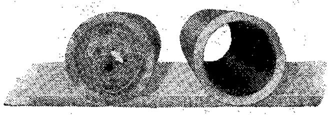

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in connection with the opinion already exprest, that the Chinese novel came originally from Central Asia. Here, however, in four small volumes, we have a charming story of a young graduate who falls in love first with a beautiful and accomplished poetess, and then with the fascinating sister of a fascinating friend whose acquaintance—the brother's—he makes casually by the roadside. The friend and the sister turn out to be one and the same person, a very lively girl, who appears in male or female dress as occasion may require; and what is more, the latter young lady turns out to be the much-loved orphan cousin of the first and still-cherished young lady, and also her intellectual equal. The graduate is madly in love with the two girls, and they are irrevocably in love with him. This is a far simpler matter than it would be in Western countries. The hero marries both, and all three live happily ever afterward.

When the Manchus snuffed out the last degenerate remnants of the Ming Dynasty in 1644, they imposed the "pigtail" on the Chinese people and ushered in a new literary era, an outstanding feature of which, according to Professor Giles, was the remarkable series of "Strange Stories" written by Pu Sung-ling. Several pages devoted to summaries of these tales make lively reading in themselves. To the same period belongs the "Hung Lou Meng," conveniently but erroneously known as "The Dream of the Red Chamber," which, in Dr. Giles's opinion, marks the highest point of development reached by the Chinese novel. The name of its author is unknown. The novel is usually published in twenty-four octavo volumes, totaling 4,000 pages. The Cambridge professor says:

> No fewer than 400 personages of more or less importance are introduced first and last into the story, the plot of which is worked out with a completeness worthy of Fielding, while the delineation of character—of so many characters—recalls the best efforts of the greatest novelists of the West. As a panorama of Chinese social life, in which almost every imaginable feature is submitted in turn to the reader, the "Hung Lou Meng" is altogether without a rival. Reduced to its simplest terms, it is an original and effective love-story, written for the most part in an easy, almost colloquial style, full of humorous and pathetic episodes of every-day human life, and interspersed with short poems of high literary finish.

High literary finish—style in its most polished and graceful form—is indeed demanded by the Chinese critics and public as an indispensable quality of any book aspiring to be called great. This striving after polish has, at intervals, resulted in periods of cold formalism and refined emptiness. The Chinese poetry of the present day, according to Dr. Giles, belongs to this class—"nothing more than artificial verse." But the abounding common sense and intellectual vitality of the nation, so well exhibited in its wealth of good proverbs, always has brought its literature back to reality of content coupled with some new grace of form.

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THE CHINESE IN AMERICA

CHINAMEN were mobbed and beaten in Pacific coast cities of the United States only half a century ago, as Eddie Foy reminds us in his "Reminiscences," and these explosions of racial hostility resembled in many respects the recent outbreaks in China against Americans and other foreigners. But while the forces behind the present Chinese antiforeign movement seem to be mainly political, our anti-Chinese riots of those days, it is generally agreed, had their origin in economic competition. Until checked by the exclusion law of 1882, a stream of Chinese laborers poured across the Pacific into our Western States, lowering wages in the labor market and awakening a bitter enmity in the hearts of native workers. But now the "Chinese problem" on our Pacific coast has been largely superseded by the "Japanese problem," and even that has been reduced by legislation to a state of quiescence. Nevertheless, there are to-day more than sixty thousand Chinese in the United States, and these picturesque and enigmatic visitors acquire a new interest in our eyes because of the titanic and transforming forces that are astir in their native land.

It is recorded by Dr. H. F. McNair, in his book "The Chinese Abroad," that the first immigrant Chinese to land in the United States were two men and one woman, who arrived at San Francisco on the brig *Eagle* in 1848. In 1890 the number of these nationals in this country had reached 107,488, but from that date the census revealed a steady shrinkage, the count in 1920 being only 61,639. But while the total number of Chinese in this country decreased, the number of Chinese students increased. According to Tsi C. Wang, in his book, "The Youth Movement in China," in 1901 Dr. Alfred S. K. Sze, the present Chinese Minister to the United States, was one of five Chinese students in America. In 1922 there were 2,600.

The occupational history of the Chinese in America is divided by R. D. McKenzie, writing in *The Survey Graphic*, into "three well-defined stages." First, there was a period of contract labor, which resulted in frequent and direct conflict with migratory white labor. Second, there was a period of occupational exploration, during which the Chinese workers tended to concentrate in certain occupations and to become segregated in certain territories. This stage brought them into competition with small white proprietors, whose organized opposition took the form of legislative action. The third period is marked by a tendency toward wider occupational and territorial distribution, accompanied by a subsiding of prejudice and active opposition on the part of Americans.

Turning again to Dr. McNair's book, we learn that more than two-thirds of the Chinese in America are urban residents;

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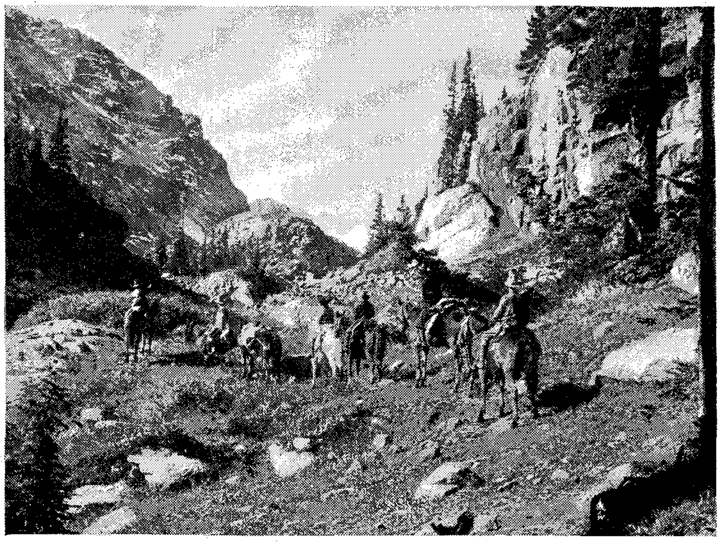

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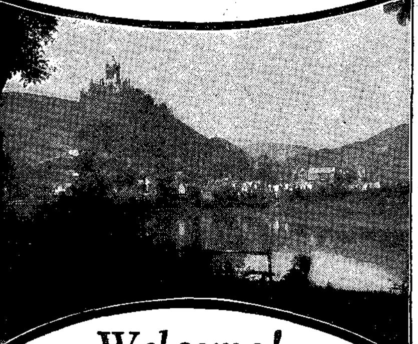

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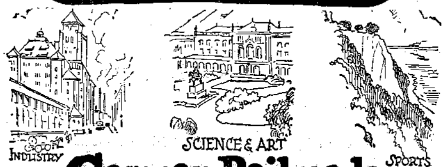

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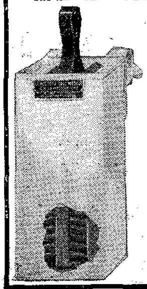

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that the great majority of them are on the Pacific coast, altho there are Chinese colonies in the larger Eastern cities; and that they are essentially a male population, the proportion of men to women being about seven to one. We read further:

> In the larger cities the Chinese are mostly engaged in business of various kinds. There are about twenty-five thousand import merchants. Many are laundrymen, especially at the beginning of their residence in the country, tho the numbers of these have of late years been decreasing, as many have left this trade to enter that of restaurant keeping in response to the increasing demand for Chinese foods and cooking. This has been noticeable in Baltimore and Washington.
>
> In the Western States are many Chinese tailors, farmers, gardeners, and a smaller number of domestic servants. Many have been employed in the canneries of Alaska, Washington, Oregon, and California. In California and Wyoming there are yet Chinese miners. In 1910, there were more than seven hundred and fifty farms, comprising over fifty thousand acres, operated by Chinese. The greater part of this work in the Far Western States.

"The average American"—to quote again Mr. McKenzie's *Survey Graphic* article—"thinks of Chinese business as consisting of the laundry and the chop-suey restaurant." This writer tells us that the first business directory of Seattle, printed in 1876, gives a list of nine laundries, all under Chinese names. He goes on to say:

> The entry of the Chinese into the laundry business not only in America but in England, Java, Straits Settlements, in fact, in every country to which they have immigrated, is a conundrum difficult to explain; certainly no Chinese laundryman ever saw a starched collar or a white shirt before his arrival in the western hemisphere. Where he learned the art of making a linen collar stiff and glossy is still unknown to science; perhaps he acquired it from an Irish housewife. At any rate it took the astute mind of a Chinese to discover in the laundry business an occupation that he might pursue without fear or molestation. . . .
>
> The chop-suey, the evolutionary outgrowth of the pioneer restaurant, is the most highly developed form of Chinese business in America. It is an ingenious institution and one which, on account of its name—as effective as "copyrighted trade-mark"—opens up a non-competitive vocational field.
>
> The chop-suey, like the Chinese laundry, originated in America. The name really means "small pieces," and in Canton designates the poor man's dish of left-overs. Some observant Chinese, perceiving the American attitude toward quantity consumption, hit upon the idea of serving what seemed to be a large amount of food for a small cost. He was able to do this by concocting a mixture, the major contents of which were bulky materials such as pea (bean) sprouts, Chinese cabbage, onions, and other vegetables. His method of buying supplies, also, was and is economical; he imports them direct from China or is supplied by Chinese firms in America. His labor force is composed of young Chinese, who, in search of adventure and experience, move from city to city, paying their expenses by serving as waiters.
>
> There are two types of chop-suey business—there is the plain restaurant which

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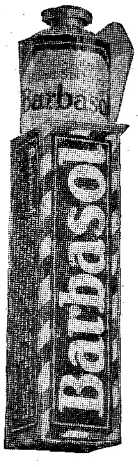

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caters to customers of small income; such establishments are usually located on ground floors in the lower rental areas. The more important type of chop-suey is the combination restaurant and amusement place. It is here that the Chinese has shown his ingenuity and business acumen. He usually seeks a large upper room in or near an amusement center, and equips his shop with elaborate furnishings, adding enough Oriental color and art to make it "different." This sort of place caters chiefly to night crowds and serves as a rendezvous for after-theater parties.

There are numerous clubs in San Francisco's Chinatown, and these clubs, to again cite *The Survey*, "are shadowy counterparts of Chinatown's three quite separate generations," of which we read:

> The older generation of Chinese, who still predominate in Chinatown, live in a very remote world where all paradoxes are made taut; a world which is at once very stable and very frail, a world which is packed with pleasant sensations and worn smooth with loneliness. Less remote from the Westerner is the generation which is Chinese-born but which has been affected by the Chinese revolution and the Chinese Youth Movement. These young men are aggressive and widely discontented; they seethe with ideas and are passionately devoted to the new China which is coming into being. The native born, who have Chinese Native Sons' Parlors up and down the coast, know little about either the old China or the new; England, and especially Victorian England, seems closer to them than the aphorisms of Confucius or the dreams of Sun Yat Sen. When a curious European visitor asked a Chinese boy on the coast whether he was American-born, the answer was quick and ardent: "Always," he replied, an exquisite Chinese smile lighting his face.

The rather difficult position in which the American-born Chinese find themselves is discust in the same publication by William C. Smith, who writes:

> The native-born Chinese and Japanese on the Pacific coast are Americans in everything but the shape of their lips, their almost lidless eyes, their Oriental cheek bones and the color of their skins. Many of them are not recognizably Orientals; in the younger members of Japanese-American families the profile and the shape of the mouth seem very much closer to the American type than in the case of the older children, and some of the American-born Chinese boys are taken for Greeks and Italians. But these slight physical markings are sufficient to throw these young Americans into a distinct caste.
>
> These young Americans belong to no fixt pattern; they have blossomed into a great profusion of varieties in the individualistic American air. Some of them are athletes, some are tong men, some are feminists, some belong to those standard American types, the sheik and the flapper. In San Francisco, which is the oldest Chinatown of the coast, the native-born Chinese already control one of the voting districts of the municipality. But whatever their variety, most of these people are making the discovery that for them the world grows constantly smaller instead of larger. They are people of three fatherlands, one America, one China or Japan, and the last, where they find themselves grounded as in an inland bay, is a Chinatown or a Jap-town.

Street Scene, Kobe

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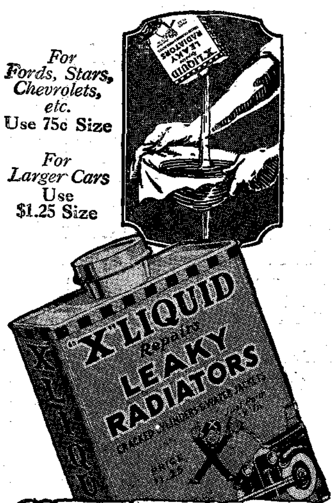

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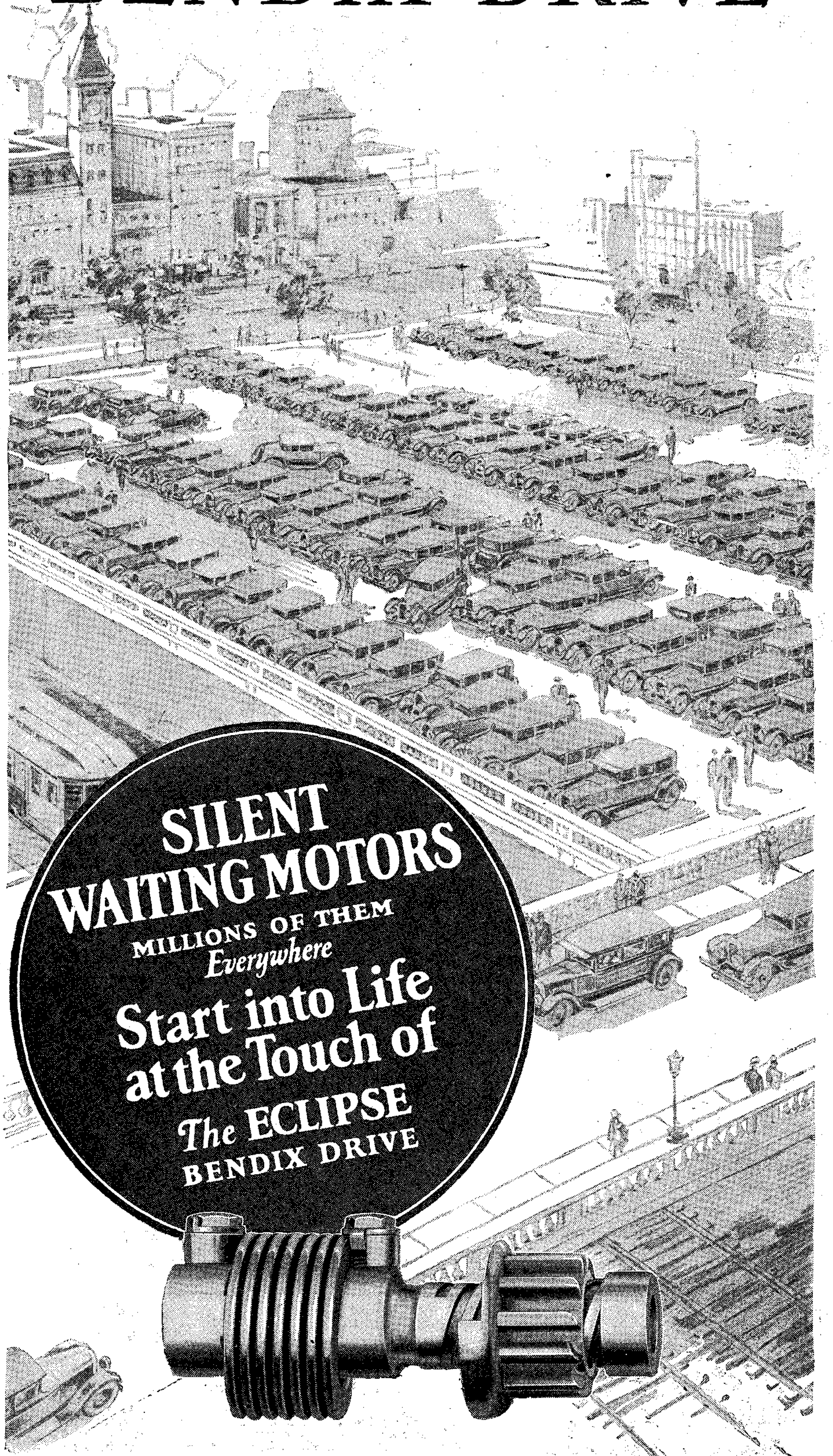

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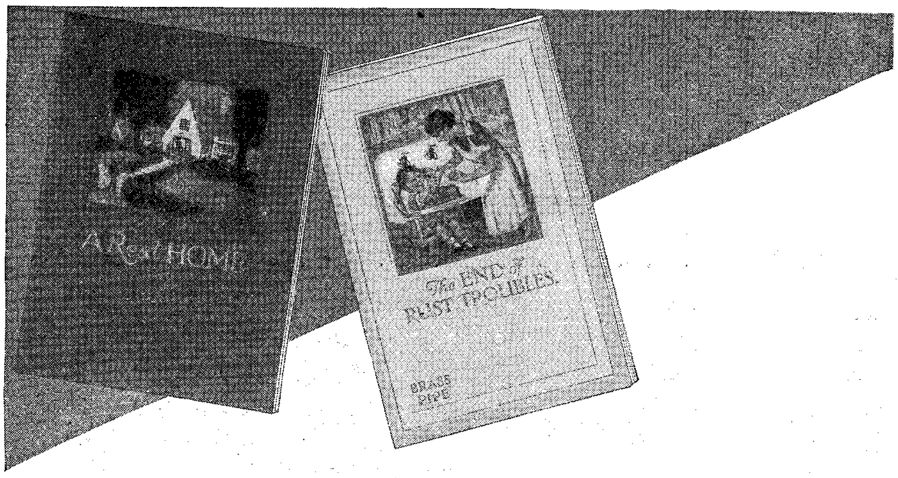

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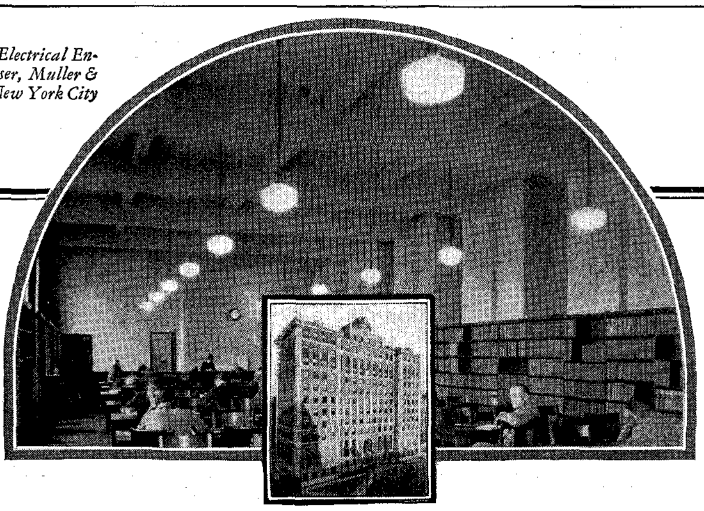

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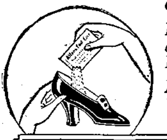

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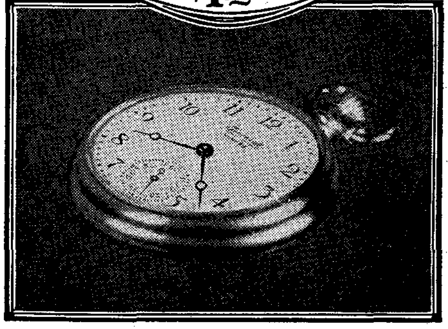

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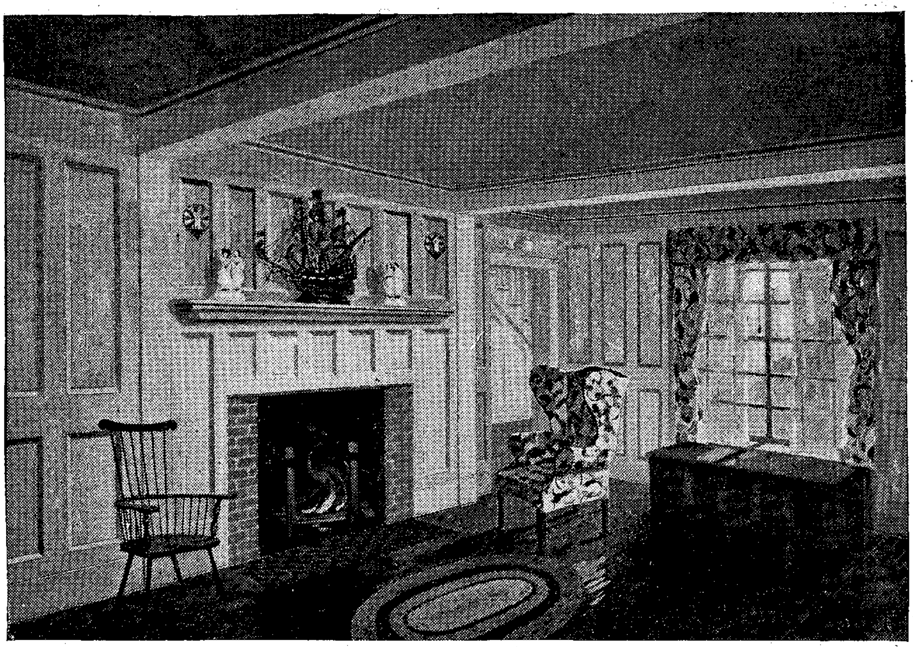

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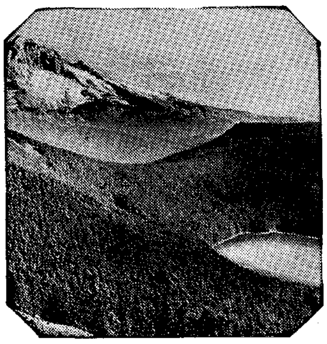

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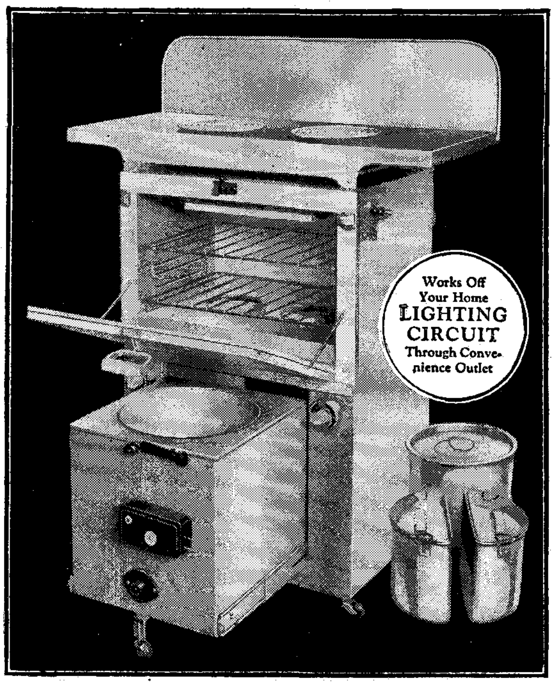
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A GLIMPSE OF THE CHINESE BANDITS

BULLETS flying, knives flashing, his companion shot in the side, blood flowing down his own face, Alexander Clarke Mackay fought desperately for freedom as the Chinese bandits swarmed into the godown. But they seized him and his friend, bound them with tight, biting ropes, and when Mackay tried to wipe the blood from his eyes, one of the cutthroats knocked him out with a smashing blow on the head. The outlaws had attacked the lumber company's agents as they lay asleep in a logging camp on the upper Min River in Fukien Province. Altho it had been costing the lumber firm enormous sums to bribe the Min valley bandits into letting their workers alone, "and other big sums to bribe the Fukien soldiers not to turn bandit on their own account," a band of freebooters from another poaching ground had slipt into the valley.

When Mackay's senses returned, the outlaws were ransacking the room; then a bugle sounded and the wounded prisoners were prodded and jerked to their feet. Another blow knocked Mackay senseless for the second time as he attempted to aid his luckless comrade. That was the last he saw of him. He knew, however, that his own perils were only beginning, for as he tells us in *Asia* Magazine:

> Outside the godown were three of our four Chinese—Chu, my interpreter, and two others—all trussed up with hands bound behind them, but uninjured. My bookkeeper had managed to escape, and the forest coolies and the rest had evidently got away at the first sign of attack.
>
> It was raining heavily when the three Chinese and I were made to take the road. We were led, or jerked along, by the bamboo ropes round our waists. In my bare feet I slipt and floundered on the muddy paths, and fell repeatedly, without being able to put my hands out before me to save myself from pitching face down in the oozy rice-fields, which in some places on the down side were four or five feet lower than the causeways. There were many paddies to be crossed, and I must have fallen into every one of them, each time to be dragged out at the end of my rope, kicked and cuffed and prodded with a rifle.
>
> With the first faint glimmerings of a new day my heart picked up a bit. On one side of the trail a mountain rose steeply. On the other side there was a straight drop of perhaps five feet, with jagged rocks below. My caution slowed me up, and my leader gave a sharp twitch to my rope just when my toes were trying to grip the wet clay. I stumbled forward, my feet flew out from under me, and I pitched heavily off the trail. I could distinctly hear a sharp crack when I alighted, back down, among the rocks, and I felt an acute pain in my left arm. I knew that I had broken a bone.
>
> By this time it was light enough for me to see the other captives, who had caught up with us and were huddled along the trail, waiting. "Say that I have broken my arm and can not get up alone," I shouted to them in English. My foreign speech angered the bandit guards, who jerked and jerked at me all the harder, and with each tightening of the rope brought fresh agony to my broken arm. Finally my men, talking loudly and rapidly in Chinese, managed

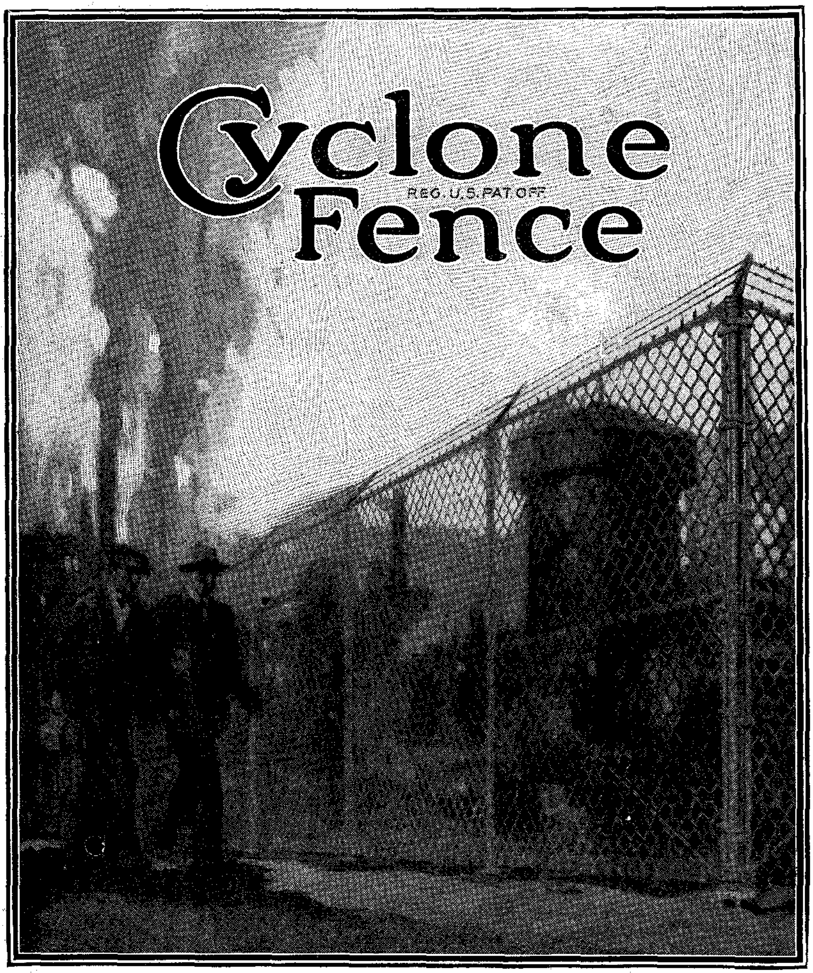
> to impress them. Two of them slipt off the trail to my side, and, between their boosting and the hauling of the men above upon the rope, I was hoisted back to the trail. The bandits examined my arm and grunted when their rough hands found the break, which was in a bone close to the left wrist. They thumbed the flesh many times before being satisfied that there was an actual fracture. I felt on the point of fainting from the pain. At last some one passed a dirty towel down the line, and Lee, my American-educated Chinese assistant, who had an idea of first aid, tore this into strips and bound the arm as best he could. Then forward march again!

After a short halt, during which he was given water, and his arm was roughly cared for, the march was resumed. As we read on:

> We traveled almost always under cover of night, so I seldom knew in what direction we were going. I lost track of the number of days, even. Our last place of captivity we were able later to locate as being on the eastern slope of Sanchiaotsun Mountain, some forty miles from Shahsien, where the offices of our firm, the China Import and Export Lumber Company, were.
>
> After we had gone into permanent camp, the business of a ransom for me was taken up. The bandit secretary informed me that $60,000, Mexican, would be asked, and that, if it was not promptly forthcoming, I would be killed. I was told to write a letter explaining this fact, and to state that any movement of troops for my rescue would mean only my speedy death. It was also intimated that the chief might forget the difference between me and the Chinese captives and might find it necessary to cut off an ear to send in as proof of my capture and of the determination of the bandits, if thwarted, to deal with me severely.
>
> When I refused to sign any request for such a ransom, the bandits sent off a letter of their own. In the correspondence that ensued, I sent out eight letters in all. Some were dictated by the bandits, who had them rewritten in Chinese and carefully scrutinized lest I should attempt to convey information about where I was held. After my rescue, I was shown the letter sent in first by the bandits, signed by one of the subchiefs, who styled himself "3rd Major of 1st Division of Fukien Self-Govern-[ment]." He had assumed a military rank and given himself a government to serve!

While the negotiations went on, the prisoner was confined in a shack crowded far beyond the limits of its capacity, with twenty-nine Chinese, not to mention vermin, mosquitoes and huge centipedes. His one good arm was swollen with poison from infected cuts, and his whole body covered with mosquito bites. Of his observations he tells us:

> Our food in camp consisted, for the most part, of rice. For variety we had bamboo shoots. One day the band secured many pounds of fresh pork, probably in a raid upon some farmhouse. When I saw the fresh meat and, with watering mouth, watched it being roasted on a sort of spit the camp cook had rigged up, I was prepared to enjoy a meal once more. To my bitter disappointment, the steaming roast was carefully put away.
>
> Next morning the bandits set up at one



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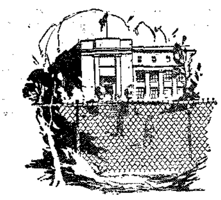

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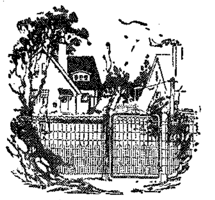

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"Topics of the Day"

AN illuminating comment was lately made by Mr. R. H. Grant of the Chevrolet Motor Car Company. The advertising of automobiles, he said, is "in a different category from the advertising of some other kinds of goods." Answering the question "Why?", he explained:

> "Because the automobile is an article in the public eye. In the smoking-car, in the drawing room and in any place where people gather, they settle among themselves the automobile supremacies of the United States. Automobiles are in a category with national sports, with moving pictures and any important current topics of the day."

What lifted the automobile into this favored place among the topics of the day? If you will think back twenty years, you will recall that advertising has had much to do with it.

Not long since the same thing happened with radio.

It is happening today with electric refrigeration.

It is happening with oil heaters.

It will happen tomorrow with other desirable household conveniences.

Mr. Grant points out that there are "some prosaic products about which people do not care to spend their time in discussion." Doubtless that must always be true of certain products. Of many others it is only temporarily true—*only so long as their makers permit it to be true.* "If you know how to catch the public imagination"—Mr. Grant puts it.

Public imagination is infinitely curious and capable of infinitely wide range. There are a hundred commodities that touch the daily lives of people, that have to be chosen in competition with other things, that involve decisions as to quality, economy, beauty, usefulness and pride of possession. No such commodity is inherently prosaic. It remains so only until somebody lends it a fresh and vivid appeal to the public imagination and lifts it into the topics of the day.

It is a striking coincidence that that phrase is the one which stands every week on the opening page of The Literary Digest. Topics of the day make up the entire editorial contents of The Digest—news of all nations, the latest inventions, letters and art, religion, sports and athletics, finance—current events from every quarter of the world.

The readers of The Literary Digest make up one of the largest groups of influential people in America and *when an advertisement stirs up conversation among Digest readers, then the product advertised really becomes a Topic of the Day.*

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The O.K. Vacuum Brush will clean your beautiful overstuffed pieces as thoroughly as your vacuum sweeper cleans your rugs and carpets. It gets into all the little cracks and crevices.

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Dull, dingy and lifeless fabrics become not only clean but bright and new looking. The rotating brush loosens the dirt and the vacuum deposits it in the bag.

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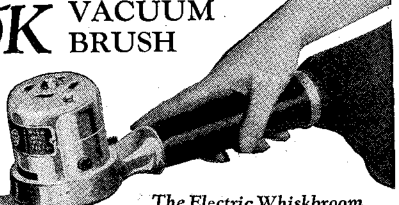
OK VACUUM BRUSH



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end of the shack an altar—sticks covered with red cloth—before which they lighted incense made into slim, candle-like rolls, and stuck into the soft ground. In front of this altar the roasted pork was ceremoniously placed, upon a board laid on the ground. I was allowed to look, but not to come near. Chu, however, managed to steal some of the meat, and that night we feasted, silently but gratefully.

My company had stated in the answer to my first letter that no soldiers would be sent to rescue me. The bandits heard this promise with dubious looks. In another letter, which reached me somewhat later, I was told that a settlement would soon be made. By this time the bandits had reached rock-bottom in their terms and had agreed to accept $15,000, Mexican, instead of the $60,000, Mexican, originally asked for, to let me go.

My captors grew almost friendly in the days that followed. Soon the information in the letter regarding my ransom was confirmed by the arrival in camp of a "middleman," selected, he said, to act as the go-between in the final arrangements. As proof of his words he produced $200 in small coins, which he spilled out upon the muddy floor of the hut in a glistening cascade of silver. At the sight a great cheer arose from the closely packed ring of bandits.

One night, while Mackay lay between his two sleeping guards, he heard a volley outside. Instantly all was confusion, and at the risk of being shot down by the attacker, he leapt for the opening of the lean-to. Chu shouted to him, and together they squatted in an old charcoal pit while the battle raged. However, Mr. Mackay relates:

> Soldiers, who were in uniform, came up very shortly and relieved my fear that other bandits were after me. The officer in charge was very attentive and kind, and explained that the intention had been to surprize the camp, but that there turned out to be sentries who opened fire that had to be returned.
>
> My other two men soon came up, and we four, my three faithful Chinese and I, had a joyful few minutes of shaking hands and congratulating one another. That we had escaped with our lives was not, however, to the credit of the military, who had disregarded my repeated requests that no troops should be sent, and had likewise brushed aside the wish of my company to pay the ransom. The reasons that actuated the general in command at Shahsien, as I afterward learned them, were as much to his discredit as possible.
>
> This general had sent his own private sedan-chair to convey me to the city, which lay forty miles away along forest trails.
>
> One of the first questions that I asked the officials of my company when I returned was about their promise not to dispatch soldiers against the bandits. I was told that the expedition was the sole idea of the general commanding at Shahsien, who had sent out his men over the strong protest of the company. Soon there came a request from him, as my rescuer, for the $15,000 promised as my ransom. On the refusal of the company to pay him anything, he played his trump card. "All right," he responded. "Not another log goes down the Min River until I get the money I have earned." Fearing this threat, which he was in an excellent position to carry out, the company sent him a check for the amount demanded.

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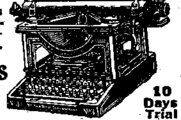

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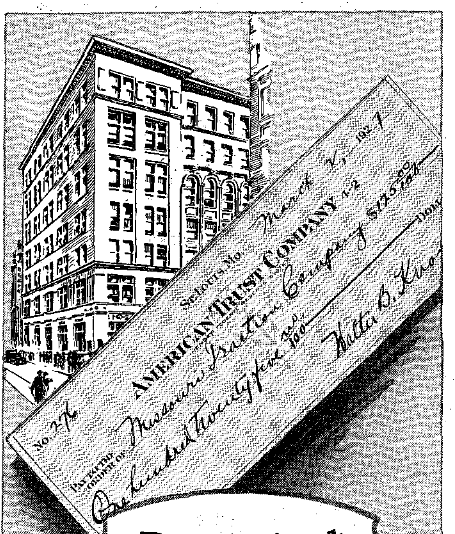

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INVESTMENTS AND FINANCE

THE MAD CHAOS OF CHINESE CURRENCY

CHINESE currency "forms the most complicated mixture of heterogeneous mediums of exchange, from a weight to a coin, that has ever existed in any one country." So remarks an eminent authority on Chinese finance. And this is by no means a recent condition due to political chaos in China. Apparently Chinese money has always been a good deal of a mess. George E. Anderson, for many years a "Yankee consul" in China, writes in *The American Bankers' Association Journal* (New York) that China was using money as long ago as 2,900 years before Christ. About the time of the birth of Christ the Chinese were using 28 different kinds of money—gold, two qualities of silver, four grades of tortoise-shell, five grades of cowrie shells, ten grades of iron and other bellshape money, and six grades of copper. Then there was a time when they issued token money, roughly imitating the shape of the various articles they represented. "A coin in the rough shape of a pair of Chinese trousers was issued to represent the value of the trousers, a coin representing a shirt passed for a shirt, coins representing farming implements passed for the respective articles, and so on." Coming down to these later days, observes Mr. Anderson, "we have the shifty native government paper money which the military dictators are attempting to use as the unsteady base of an inverted pyramid of gold, silver, copper, and brass, each shifting in value in relation to the money of the rest of the world in its relations with every other unit in the pyramid and with the whole."

All authorities agree that the chaotic condition of Chinese currency is almost indescribable. Of late there has been some attempt at standardization, but little has been accomplished, and any real reform must await the establishment of a stable government in China. In the meantime, a vivid description of the present money system in its chief essentials is given by Mr. Anderson. He tells us that "the intricacies of mah jong or European diplomacy are primer English compared with the actualities in Chinese money matters as they affect every-day life."

The first thing that we must remember is that as far as important dealings are concerned, China's money is based upon the bullion value of silver. To quote Mr. Anderson:

> The value of the entire monetary circulation of the country in international affairs rises and falls as the value of silver bullion rises and falls in international markets, and this affects the country's foreign purchases of every sort—food, clothing materials and necessities of life as well as luxuries. It also affects the sale of Chinese products abroad, since the gold payments for Chinese goods must be transferred to silver before they are available to the Chinese producer. It affects foreign interest payments on the one hand and the income of Chinese depending upon remittances from abroad for their support. In short, it seems vital, but to the Chinese it is comparatively unimportant.
>
> The standard of value in theory is not a coin, but a weight of silver—a "liang" or "tael," which is a sixteenth of a Chinese "catty," the latter being sometimes referred to as a Chinese pound. The catty weighs one and a third pounds avoirdupois, and the tael is therefore one and a third ounces avoirdupois. Payments of larger sums in China in theory are made by weight—so many taels or liangs of silver bullion. For the sake of convenience, silver bullion, before the advent of the foreigner and to a very large extent since, was cast into lumps of silver usually shaped somewhat like a Chinese shoe and hence called "shoes," and usually a tael or about a tael in weight. And taels were divided in theory into "mace" (a mace is a tenth of a tael) and into "candareens," a candareen being a tenth of a mace. Lumps of silver of the value of a mace and candareens were cast, but were not common.
>
> All this seems right enough: a silver currency, crude and uncertain in some ways, but nevertheless having a fixt value in relation to its parts based upon the decimal system. But herein enters the first complication, for while the taels in theory and generally in practise were the same in weight in the various parts of the country, they varied in value because they varied in the fineness of silver. A Shanghai tael, for example, is worth less than a Haikwan or customs tael because, while it weighs the same, it contains less silver and more zinc, tin or other alloy. Hence transactions between the various parts of the country are conducted in terms of some tael agreed upon, with allowances in calculations for the weight and fineness of the silver actually transferred.

It might be noted at this point that the Haikwan tael, which is the official unit for customs transactions, but is not represented by any actual currency, being merely a standard of value, was recently worth about 84 cents in our money. It is the equivalent of a dollar and a half in Chinese silver currency. Now this complication of taels is bad enough in all conscience, but it is just the beginning of the story. When the foreigner came to China he introduced a new complication in the shape of the foreign coined silver dollar:

> These coins were accepted by the Chinese as certain fixt-weight pieces of silver—a convenience which fitted into their own system of money. The Maria Theresa dollar was the coin of the early European voyagers to the Far East, and was the first known in China. There was also the Carolus dollar, which long held sway in the open ports. The Mexican dollar in time became a favorite—so much

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INVESTMENTS AND FINANCE

Continued

a favorite that, altho it weighed only 416 grains, it was at first difficult to introduce the American trade dollar authorized by Congress to be coined with 420 grains of silver so as to overbid and outvalue its predecessors. The result of this larger value in the trade dollar was that when the latter was finally introduced it almost immediately disappeared—was melted down for bullion because of its excess in silver over the current dollar. Then came the British dollar, minted mostly in Bombay and distributed up and down the coast. The piaster from French Indo-China also is in use. Some of all these dollars varied slightly in weight and fineness, and some became mutilated, and it became the custom of Chinese bankers and money brokers to stamp those up to weight with their firm name or symbol as a guaranty of value. Sometimes the stamp used cut into the coin so deeply as to render it concave. Sometimes the stamp was merely in indelible ink. In any event the use of the "chop" or private mark and the use of "chopped" dollars has become all but universal to supplement bullion in the interior of China, and in Chinese banks and money-changers' shops one can see schroffs or tellers counting over silver dollars, dumped from canvas or other cotton cloth bags upon a table or bench, testing each dollar for weight by trained "feel" of the coin, and for fineness by clinking each coin against another as it passes through their hands—a musical clink, clink, clink which haunts one afterwards and is associated in the mind with a picture of a money shop. And all this is preparatory to chopping the dollars.

So the foreign-coined silver dollar and the Chinese-coined dollar which was minted in due time with the same general quality as the foreign dollar came into fairly general use all over China as the more convenient tho not the theoretical monetary standard of the country. But this, too, is merely a part of the tale. While the relation of the dollar and the tael in their respective values in silver is fixt and known, these two units vary in their value in relation to each other as demand and supply of each vary. Smart money sharks in the treaty ports by watching dollar and tael values in their relations to each other have been known to make enough to pay their board by merely transferring accounts from dollars to taels or taels to dollars from day to day as the current values varied in relation to the true comparative value.

Now we come to the fractional currency which is used in the minor transactions of daily life in Chinese cities. The silver dollar, of course, had to be broken up into smaller units, and so subsidiary coins were minted. "Originally these coins were fifty-cent, twenty-cent, ten-cent, and five-cent pieces." The fifty-cent and five-cent pieces have pretty much disappeared. The ten-cent and twenty-cent pieces have been more popular, partly because they fitted into the system of brass and copper coinage—which is another long story in itself, to be told later—and also because it was more profitable for the various Chinese governments to make them. These smaller

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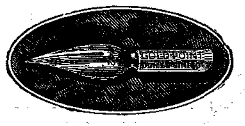

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coins contain a smaller proportion of pure silver and a larger proportion of baser metal so that the governments have been able to make a profit of about 10 per cent. by coining these instead of dollars. But here came in another complication. The small coins were turned out in such quantity as to flood the market, and people began to think of them in terms of their actual silver value. At this point Mr. Anderson emphasizes a principle which he finds running through the whole Chinese monetary system, namely: "that money in China is a commodity." It seems that "the actual silver value of the subsidiary coins is about 10 per cent. below that of the dollar, and usually a dollar will change from a dollar and eight cents into a dollar and ten cents in small coins." But special demands and special needs keep the silver value of the coins constantly shifting. The practical meaning of this in every-day life is thus illustrated by Mr. Anderson:

> The uninitiated foreigner on first setting up an establishment in China is assured by his Chinese cook that his compradore or market man will be glad, in fact, he much prefers, that supplies be paid for at the end of the month or as the foreigner pleases, but not from day to day or by cash purchase. The cook has his little pass-book in which is entered each day the purchases of the household—ten cents for potatoes, three cents for onions, eight cents for water chestnuts, fifteen cents for tomatoes, ninety-six cents for flour, and so on for meat, sugar and other supplies, which in China are usually bought in small quantities day by day so that the master doesn't keep close account of totals. All these small items are added up at the end of the month. They come, say, to $265, and the head of the family gives his check or pays the cook in silver or other dollars, but in dollars, not in small coin. The cook, however, has paid or agreed to pay for these supplies in small coin on the basis of small purchases. When he receives real dollars he therefore pockets, in addition to his usual commission, about 10 per cent. profit on the month's purchases. In time, of course, the foreigner learns. He pays the cook on the basis of small money in which the purchases are made. But each day's exchange value of the dollar in small coin must be known and used in calculations. Small wonder that most people give it up and pay in the standard dollars and oriental patience wins again.

"Another vista of trouble opens up" when we remember that the ordinary small change of China, especially through all the back country, isn't silver at all, but the brass and copper coins known as "cash." According to Mr. Anderson, the original theory was that the silver tael was worth a thousand cash, known as a "string." Now—

> The Chinese cash is the well-known thin, round copper or brass coin with a square hole in it known to curio purchasers in other lands chiefly because the Chinese at one time strung and tied together on red cord these coins or baser metal imitations of them in such a way as to resemble swords which they sold to foreigners for perhaps three times their value. The

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"string" of cash in theory represented a tael and later, in some places a dollar, and they were so called because the cash were strung on a cord to the value of a tael or dollar and passed from hand to hand as a single coin until they were broken up for small purchases.

But here again comes in the law of supply and demand and the "string" might have as few as 600 or as many as 1,200 cash, as affected by "demand, supply, the value of metal, official pilfering or squeeze." But, any way, most of the small purchases in China, even in the big seacoast cities, are made in "cash," and this cash may vary in relation to the tael or dollar, to the small silver coinage, to its own metal value, and then there might be differences in value "in each and all these respects in all the various ports and markets of the country." So there is no use in following it any further. It might only be added that in late years the Chinese mints have been issuing copper cents which have varied in value, in terms of all the other currencies, with their rate of production and the world price of copper.

Up to this point Mr. Anderson has been talking about metal money. There is a whole new chapter of complications having to do with paper currency. Way back in the days of the Sung Dynasty, in the tenth century A. D., the Chinese Government fell into the habit of issuing certificates of deposit when there was a shortage of metallic currency. And in consequence China again and again went through all the agonies of inflation and deflation that European nations have become acquainted with since the World War. This paper, by the way, was always supposed to be based on silver; gold has been too scarce in China to use for money. In recent times most of the paper money used in China has been issued by the foreign banks in the treaty ports, and it has been good, sound money. It has always maintained a stable value within a reasonable distance of the place of issue. Sometimes it has circulated at a discount at a distance; sometimes as a premium because of the inconvenience of transporting large quantities of silver. There was a time during the war when the paper money of a certain Hongkong bank was actually worth a fifth more than the silver dollars upon which it was based. A good deal of paper money has been issued by various Chinese governments and military dictators, which has had varying value.

In all this change, says Mr. Anderson, "the Chinese usually regard the silver tael or dollar as the real standard unit, and transactions in paper currency, including the payment of debts, when made in paper currency, are usually made with due reference to the actual value of the currency in the silver standard."

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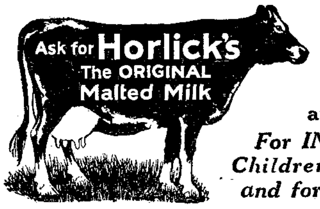

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CURRENT EVENTS

FOREIGN

February 23.—The British Government asks Soviet Russia to discontinue anti-British propaganda.

Italy and Chile sign a treaty of conciliation and juridical regulation.

February 26.—Capt. Clinton F. Woolsey, pilot of the *Detroit*, and Lieut. John W. Benton, his relief pilot, are killed when the *New York* and *Detroit* airplanes of the Good-Will Squadron circling South America collide and fall at Buenos Aires.

The Russian Soviet Government says that it will "continue its policy of peace," and "will sincerely welcome any mutual step toward peace on the part of Great Britain," in reply to the British Government's note complaining of Soviet propaganda.

February 28.—It is announced in Washington and London that Great Britain has accepted the United States Government's invitation to confer on the further limitation of naval armament.

March 1.—The Government party, the Kensei-Kai, absorbs the Seiyu-honto or third party, which has previously held the balance of power in the Japanese Parliament.

The British Privy Council awards to Newfoundland about 110,000 square miles of territory involved in its dispute with Canada over the boundary of Labrador.

DOMESTIC

February 23.—President Coolidge signs the Radio Control bill.

February 24.—The House votes, 208 to 172, for immediate construction of three cruisers, in lieu of ten blue-prints for ships to be constructed in the future, and appropriates $450,000 to begin construction.

In a letter to the Senate Foreign Relations Committee, Secretary of State Kellogg says that the Borah plan to send an investigating committee to Nicaragua and Mexico would be unwise and inopportune.

The State Department announces that it has been informed that a British warship has been dispatched to Corinto, Nicaragua, for the protection of British citizens.

February 25.—President Coolidge vetoes the McNary-Haugen farm-relief bill on the grounds that it is unconstitutional and economically unsound.

The Senate concurs in the House amendment to the naval bill appropriating $450,000 to begin construction of three cruisers authorized in 1924.

President Coolidge signs the McFadden-Pepper branch banking bill.

February 26.—The Senate confirms the nomination of Leland Harrison as Minister to Sweden, J. Butler Wright as Minister to Hungary, and Hugh R. Wilson as Minister to Switzerland.

February 28.—The Supreme Court voids the Fall-Doheny oil leases as fraudulent.

The Supreme Court holds the New York State anti-ticket scalping law unconstitutional.

Senator Borah makes public the reply of President Calles of Mexico to his request for information regarding attitude of oil companies toward Mexico's new petroleum law.

The House Judiciary Committee decides not to start impeachment proceedings against Judge Frank Cooper of the Northern District of New York.

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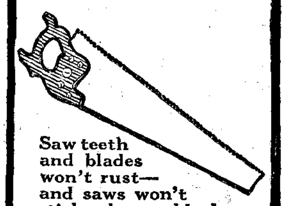

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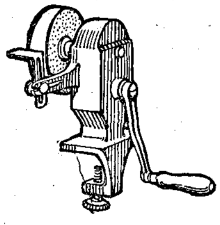

3-in-One puts more speed and easier operation into High Speed Bench Grinders. Reduces wear, too.

Handy Oil Can
THREE IN ONE OIL
PREVENTS RUST
LUBRICATES
CLEANS AND POLISHES
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THREE IN ONE OIL COMPANY
NEW YORK, U.S.A.
PRICE 30 CENTS

Saves Tools

All tools last longer when oiled regularly with 3-in-One. They look better, too, and do better, faster work. 3-in-One has just the right viscosity—light enough to penetrate quickly—heavy enough to stay put and oil perfectly.

Rubbed on any tool, 3-in-One prevents rust by penetrating the microscopic pores, providing a water-proof film that won't easily rub off.

Rubbed on wooden handles, 3-in-One cleans, polishes and preserves.

Used on oil stones, 3-in-One produces keen edges quickly.

3-in-One
Prevents Rust - OILS - Cleans & Polishes

Tools that are used regularly should be treated regularly with 3-in-One. Those that are used occasionally should be oiled and rubbed with 3-in-One before putting away.

3-in One is an oil compound, far superior to any straight mineral oil or any cheap lubricating oil. Try it. You'll like it.

Sold at good stores of all kinds—hardware, auto accessory, grocery, drug and general stores in Handy Oil Cans and in three sizes of bottles.

Ask for "3-in-One" by name. The Big Red "One" on the label says, "I'm not a substitute." Don't accept anything else.

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33 Years of Continuous Service

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CHOP-SUEY

There are big stakes in China—and big mistakes.—*Tacoma Ledger.*

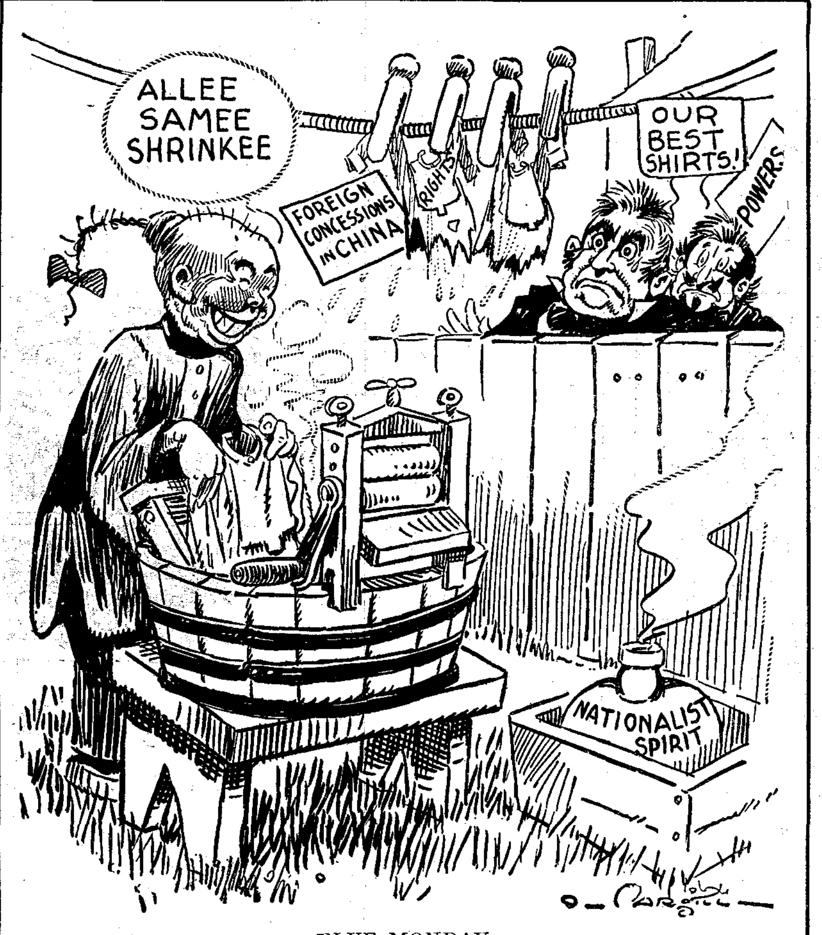
For us China is China: For John Bull, China is India's neighbor.—*Boston Herald.*

The gold that other nations have invested in China is the real yellow peril.—*El Paso Times.*

Yet how can it be a civil war in China with the bolshies taking a hand?—*Weston (Ore.) Leader.*

The open door in China now resolves itself into a question of which way it will swing.—*Wichita Eagle.*

The U. S. S. *Pittsburgh* is at Shanghai. To provide the smoke-screen, we assume.—*American Lumberman (Chicago).*



BLUE MONDAY

—Cargill for the Central Press Association.

The Literary Digest says the Chinese are not wasteful with anything. How about consonants?—*Nashville Banner.*

"China for the Chinese" may be a good slogan, but it doesn't explain which Chinese.—*Memphis Commercial Appeal.*

China should keep at least one foreigner, just to keep the people mad enough to unite.—*Publishers Syndicate (Chicago).*

About all the Chinese rival war-lords are fighting for, as we understand it, is the drag in the dragon.—*Weston (Ore.) Leader.*

Young Chinese sheiks are wearing Oxford bags. No wonder there is general indignation in China at the British.—*Nashville Banner.*

Head-line: U. S. Lands 200 Marines in Shanghai. Those 450,000,000 Chinese had better be careful.—*New York American.*

Our ex-doughboys are hoping that the open door in China won't cause any of them to be caught in the draft.—*El Paso Times.*

It is hoped the present Chinese leaders will come through safely; it would be hard to learn a lot of new names.—*Richmond Times-Dispatch.*

There's one gleam of silver from the Far Eastern cloud. China isn't likely to expect the United States to pay for her war.—*Weston (Ore.) Leader.*

As the war grows intense in China it doesn't seem possible that all those armies can keep away from one another and avoid an accident.—*Wichita Eagle.*

"A new nation is being born in China," says Professor Quigley of the University of Minnesota. It must be triplets judging from the racket.—*Philadelphia Inquirer.*

No matter which army wins in China the name of the winning general never will become popular with compositors and proof-readers.—*Pittsburgh Gazette Times.*

There have been thirty full-fledged revolutions in China since that country ceased to be a monarchy. Portugal and Central America will have to look to their laurels.—*Louisville Courier-Journal.*

China wants the League of Nations to do something about Great Britain having sent armed forces into Shanghai. This furnishes the first distinctly humorous note that has crept into the Chinese disturbances.—*Nashville Banner.*

"China is a sleeping giant"—having nightmares.—*Salt Lake Telegram.*

As far as China is concerned, the Powers have a greed.—*El Paso Times.*

China's open door appears to have become a revolving door.—*Buffalo Courier and Express.*

China is a backward country. But we do wish she'd look where she's backing.—*Dallas News.*

Still, the northern China Government will have a look in as long as it has a Pekin.—*Arkansas Gazette.*

Things have now reached the point where we are rushing to protect our altruism in China.—*El Paso Times.*

China seems to be adding the open trap-door.—*Boston Herald.*

China's troubles arise in every quarter, or—to be more exact—in every foreign quarter.—*Norfolk Virginian-Pilot.*

Aren't those Chinese perfectly precious! Imagine a nation wishing to run its own business.—*Atlanta Constitution.*

Our foreign policy is England for the English sparrows and China for Chinese music.—*Memphis Commercial Appeal.*

Italy is the only country shaped like a boot, but China is the only country functioning like one.—*Jersey City Journal.*

Missionaries are coming out of China on every ship, but there is plenty of work for them here in the old home.—*Dallas News.*

Strikers the world over sometimes lose their heads, but not as generally or as effectively as the Chinese.—*Louisville Courier-Journal.*

What impresses us about the Chinese troubles is that they have been able to keep the Diaz boys out of them so far.—*New York Evening Post.*

Desertions in China are so frequent that the war may eventually be decided by ascertaining which army has the most popular generals.—*Washington Star.*

In China a good many cotton-goods consumers are getting their heads chopped off—and here we are with our cotton surplus still on hand.—*Montgomery Advertiser.*

"Sun Forced Back to Within Sixty Miles of Shanghai."—*New York Times.* This is alleged to be the first time the feat has been accomplished since Joshua.—*New York Times.*

Anybody that has ever tried to convince one Chinaman of an error in a laundry ticket realizes the futility of arguing with 400,000,000 Chinamen on foreign policy.—*Dallas News.*

We have just discovered why the Chinese want to drive out all foreigners. A Canton restaurant has recently introduced that strange American dish, chop-suey.—*New York Evening Post.*

General Sun's troops looted Hangchow before retreating, which sounds very shocking to New York and Chicago which are looted every day by forces that never retreat.—*Asheville Times.*

Now in addition to war, riots and other forms of disorder, China has an industrial strike involving 65,000 workers. Christian civilization seems to be making more progress in China at present than in any other quarter of the globe.—*Houston Post-Dispatch.*